

# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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## SPIRIT OF BEAUTY.

The Spirit of Beauty unfurls her light,  
And wheels her course in a joyous flight;  
I know her track through the balmy air,  
By the blossoms that cluster and whiten there;  
She leaves the tops of the mountains green,  
And gems the valley with crystal sheen.

At morn, I knew where she rested at night,  
For the roses are gushing with dewy delight;  
Then she mounts again, and round her flings  
A shower of light from her crimson wings;  
Till the spirit is drunk with the music on high,  
That silently fills it with ecstasy.

At noon she hies to a cool retreat,  
Where bowing elms o'er waters meet;  
She dips the wave where the green leaves dip,  
As it smilingly curls like a maiden's lip,  
When her tremulous bosom would hide, in vain,  
From her lover the hope that she loves again.

At eve she hangs o'er the western sky  
Dark clouds for a glorious canopy,  
And round the skirts of their deepened fold  
She paints a border of purple and gold,  
Where the lingering sunbeams love to stay,  
When their god in his glory has passed away.

She hovers around us at twilight hour,  
When her presence is felt with the deepest power;  
She silvers the landscape, and crowds the stream  
With shadows that flit like a fairy dream,  
Then wheeling her flight through the gladden'd air,  
The Spirit of Beauty is everywhere.

## Travels in the East.

BY DR. J. V. C. SMITH.

(Continued from our last.)

GREECE.

Leaving at this point all further observations on Constantinople, its peculiar institutions, and illustrations which might be produced of Turkish character, together with such facts as have been collected in other parts of the empire, I must commence a new series of notes by saying that I am now in Greece—in Athens, too—surrounded on all sides by those master-pieces of architecture which have been, in their ruin, the admiration of past ages, and the astonishment of all who in modern times have had the satisfaction of gazing upon them.

While on the voyage from Smyrna, the port of departure, to Piræus, every island, headland, strait, and mountain elevation, brought with it some historical association, that kept an uninterrupted interest and excitement. Thus, Lemnos, an island where the Greeks concealed themselves when they pretended to have fled from the siege of Troy; Mytilene, the seventh in importance in the Ægean Sea, and the birth-place of Theophrastus, who continued the school of Aristotle—of Pittacus, a sage—Alcæus, a poet—Phrynis, one of the great Grecian musicians, and Sappho, the only celebrated poetess of Greece; Scio, where Ion, a tragic poet—Theopompus, the historian, and Metrodorus, the philosopher and physician, were born—known particularly for its sad misfortunes in the last revolution, when the unmerciful Turks hung twenty-five merchants who were hostages, murdered all the males, sold the females for slaves, and utterly desolated the island with fire and sword; Samos, the reputed birth-place of Juno and Pythagoras, where Herodotus concealed himself when persecuted, and where he wrote a part of the historical works now in our libraries.

By and by we came in view of Salamis, and saw the very basin in which the greatest naval battle of antiquity was fought, between the Greeks and Persians. The Greeks had but 380 vessels, while the Persians had 2000. The hill where Xerxes sat to complete the carnage he intended to make, and from whence he escaped in disgrace, after witnessing the triumph of Themistocles, the defender of his country, is near the shore. Even the tomb of Themistocles is within a few rods of the entrance into the harbor

of the Piræus. The platforms where stood two colossal lions, and whence a chain was anciently drawn across, to lock in or lock out the shipping, together with the foundations of the city walls, are plainly to be seen. A vast population is indicated by the foundations of houses, excavations, and remnant walls.

From the quarantine, where I was imprisoned on landing, the Acropolis, with the Parthenon, erected during the administration of Pericles, rises in full grandeur in the distance. Greece is all glorious in the past, and what she now is I shall endeavor to relate. As every where else on the shores of the Mediterranean where there are any obstructions to commerce and the free intercourse of nations, an Italian physician is in charge of the quarantine. He never was seen at all during my incarceration, till the morning on which pratique was given, when two shillings were demanded as his fee! Till these medical intermeddlers with commercial affairs are driven out of the stations they so undeservedly occupy, I despair of any amelioration in the outrageous quarantine impositions of the East.

Accompanied by the Rev. Mr. Buel, a Baptist missionary from America, whose politeness is greatly acknowledged, we examined a large tract of land about the large harbor, once thickly covered with dwellings. The cellars, foundation walls, and wells are distinctly seen. The heavy wall, too, near the water, which stretches from Athens, five miles distant, is readily traced. On one elevation, near where there was anciently an immense fortification, is an altar in the solid rock, which as one tradition says, was dedicated to the unknown gods.

Within the past year, quite a discovery has been made in regard to the method of supplying the population there, in the olden time, with water. The whole region—that is, the section formerly occupied by inhabitants—is threaded in all directions below the surface with an aqueduct on a novel plan. Trenches are cut into the hard rock to the depth of ten, fifteen, or twenty feet, according to the condition of the surface, which ramify beyond the present ability of the Demark of the town to trace. In the bottom the water flowed on the same level in every direction. It was covered about a foot from the bottom, and then a space left above for a man to walk every way, under ground, to inspect and repair the work. Wherever there was a house, a deep well was sunk, into which a branch led off. The aqueduct, therefore, kept each man's well full. The water is supposed to have been brought from the mountains, many miles distant, and the authorities are hoping to trace the aqueduct, now in almost perfect condition, to its source. The wells are extraordinary cuttings—resembling augur holes, they are so admirably cut down into the rock. Streets are now being laid out over this old forsaken, depopulated spot, where there were streets, perhaps, two thousand years ago.

The large harbor, in front, is a very beautiful and secure place for shipping, and in the days of Grecian glory must have been magnificently ornamented. The road for five miles, to the city of Athens, is a fine, broad, M'Adamized one, bordered by trees, and the fields are covered most of the way with grape vines, cut near the ground, leaving a short stump, out of which the bearing shoots are to spring for the season. A fence is rarely seen on the farming lands:—mud walls, made of cakes sun-dried, four feet square by one in thickness, like those around gardens at Damascus, are not uncommon.

Of the ancient architectural remains of Athens, there is plenty of room for the exercise of the imagination, as they are badly preserved, and give but a faint indication of the original appearance of the edifices to which they belonged. At the Piræus are the foundations of a large temple of Diana. Of the Market House, with a slab bearing the tariff of prices, the Temple of the Winds, the noble columns of the Temple of Jupiter Olympius; the triumphal arch of Adrian; the Lantern of Demosthenes, and the Temple of Theseus—they are all vastly more important and beautiful in books, than on the

ground. The Acropolis is a mass of rock forced up through the crust of the earth a few hundred feet above the common level—on the top of which are the remains of the small Temple of Victory, the Propylæe, the Erechtheum, and the massive temple called the Parthenon. On each of them I recognized mouldings, ornamental designs, and a variety of chiselings such as I saw in some of the very oldest temples in Upper Egypt. Within a temporary modern building on the Acropolis, is a collection of such bits of sculptured marble—fingers, toes, headless bodies, extra arms, birds, beasts, and reptiles, together with Etruscan vases without number—as laborers are continually finding in their every-day pursuits. Some bronze door furniture, and three copper stone-cutting hammers, used by the old stone dressers, were noticed. All the quarrying and hammering by the ancients was executed alone with copper tools.—We saw the slide, on a ledge of rocks, near the location of the observatory, worn smooth, where the ancient Greek women, when childless, used to slide down head first on their backs, as a means of enabling them to become mothers.—The Ilyssus is a mere rill, running past the remains of the Stadium, where the races were held. The old Theatre, where 30,000 spectators could listen at once to the plays of Aristophanes, could not be overlooked, although now a mere pit. On the Musæum hill is the remnant of a beautiful and costly sculptured monument, with the tomb of Cimon; and near at hand is the Pnyx, a mass of rock cut into steps and seats, with a rostrum in front, where orators addressed all Athens on the great concerns of the people—where Demosthenes, while struggling with Philip, raised a thrill of enthusiasm in the bosom of every Athenian. I went into the identical prison where Socrates drank the fatal poison, and ascended the Areopagus, or Hill of Mars, another mass of slate-stone, into which steps were cut. Paul stood on that very eminence when he declared God, as the maker of the world, to the men of Athens.

I next went to the grove of the Academy, where Plato taught—now a tolerable kitchen garden. It must have been profusely decorated with sculpture, as thousands of pieces are still picked up in working the land. Whoever owns the place has a strange fancy of sticking them into the face of a wall, with cement, where they are re-exposed to destruction. Sophocles, the tragic poet, was born on an eminence a short distance from the site of the grove. By taking a position on the Acropolis, numerous other localities of classical renown are brought within the sphere of vision.

## The Inquisition.

Dr. Achilli, in his recently published "Dealings with the Inquisition," thus speaks of that institution.

"Let us inquire what is the Inquisition of the present day in Rome. It is the very same that was instituted at the Council of Verona, to burn Arnold of Brescia; the same that was established, at the third Council of the Lateran, to sanction the slaughter of the Albigenses and the Waldenses, the massacre of the people, and the destruction of the city; the same that was confirmed at the Council of Constance, to burn alive two holy men, John Huss and Jerome of Prague; that which, at Florence, subjected Savonarola to the torture; and at Rome condemned Aonio Pelcario, and Pietro Cardesecchia. It is the self same Inquisition with that of Pope Caraffa, and of Fr. Michele Ghislieri, who built the palace called the Holy Office, where so many victims fell a sacrifice to their barbarity, and where at the present moment the Roman Inquisition still exists. Its laws are always the same. The 'Black Book,' or *Provis Sacre Romanæ Inquisitionis*, is always the model for that which is to succeed it. This book is a large manuscript volume, in folio, and is carefully preserved by the head of the Inquisition. It is called *Libro Necro*, the 'Black Book,' because it has a cover of that color; or

as an Inquisitor explained to me, *Libro Necro*, which, in the Greek language, signifies 'the book of the dead.'

"In this book is the criminal code, with all the punishments for every supposed crime; also the mode of conducting the trial, so as to elicit the guilt of the accused; and of the manner of receiving the accusations. I had this book in my hand on one occasion, as I have related above, and read therein the proceedings relative to my own case; and I moreover saw in this same volume, some very astounding particulars: for example, in the list of punishments I read concerning the bit, or, as it is called by us, the *mordachia*, which is a very simple contrivance to confine the tongue, and compress it between two cylinders composed of iron and wood, and furnished with spikes. This horrible instrument not only wounds the tongue and occasions excessive pain, but also, from the swelling it produces, frequently places the sufferer in danger of suffocation. This torture is generally had recourse to in cases considered as blasphemy against God, the Virgin, the Saints, or the Pope. So that, according to the Inquisition, it is as great a crime to speak in disparagement of a Pope, who may be a very detestable character, as to blaspheme the holy name of God. Be that as it may, this torture has been in use till the present period; and, to say nothing of the exhibitions of this nature which were displayed in Romagna, in the time of Gregory XVI., by the Inquisitor Ancarani—in Umbria, by Stefanelli, Salva, and others, we may admire the Inquisitorial zeal of Cardinal Feretti, the cousin of his present Holiness, who condescended more than once to employ these means when he was bishop of Rielt and Fermo.

"Every one knows how the Holy Inquisition has surpassed every other tribunal by its exquisite ingenuity in torturing human nature.—Must I bring examples from the Inquisitions of Spain? That of Rome has had her own to answer for as well. Through the mercy of Heaven, the former has come to an end, but that of Rome is in full vigor.

"I do not propose myself to speak of the Inquisition of times past, but of what exists in Rome at the present moment; I shall therefore assert, that the laws of this institution being in no respect changed, neither can the Inquisition itself be said to have undergone any alteration. The present race of priests who are now in power, are too afraid of the popular indignation to let loose all their inquisitorial fury, which might even occasion a revolt if they were not to restrain it; the whole world, moreover, would cry out against them, a crusade would be raised against the Inquisition, and for a little temporary gratification, much power would be endangered. This is the true reason why the severity of its penalties is in some degree relaxed at the present time, but they still remain unaltered in its code."

## Censorious Christians.

My brethren, we are no where forbidden in the Scriptures to form candid and just opinions of men's conduct and characters, however evil they may be; or, from proper motives, to give utterance to these opinions. We are permitted to judge of false prophets by their fruits.—Matt. 7:16. "Judge not according to appearance, but judge righteous judgment," (John 7:24) is a rule of our divine Lord. But *censoriousness* is a disposition to judge hastily, partially, and harshly; and to give needless expression to the false judgment. This evil is distinctly and emphatically condemned by the Spirit of inspiration. "Put them in mind," says Paul, "to speak evil of no man."—Tit. 3:2. "Judge not," says Jesus, "that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—Matt. 7:1, 2. The God who interdicts murder and blasphemy, with equal clearness and authority forbids evil surmising, rash judgments, and evil speaking.—A censorious disposition indicates a bad heart—either a heart wholly or in part unsanctified—



a heart selfish, envious, ambitious, and misanthropic. It will generally be found that the censorious are guilty of sins greater than those which they denounce; and sometimes they vent their indignation on the very sins which they themselves commit. "Thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."—Rom. 2:1.

We have recorded in the Scriptures a remarkable and instructive specimen of the fault-finding spirit.—Matt. 11:18, 19. John, the harbinger of Christ, was a man of abstemious habits—he "came neither eating nor drinking," as other persons did. The Jews found fault with him. "They say, He hath a devil"—none but a demoniac would wholly abstain from the generous foods and exhilarating drinks, which a gracious Providence has furnished for our nourishment and comfort. Well, to obviate their objection, Jesus was more sociable in his manners. He "came eating and drinking." Still, the Jews found fault. "They say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners." Never were accusations more unreasonable. Jesus was indeed the friend of publicans and sinners, and he did partake with a grateful heart of the wholesome food and drink common in that day and country; but that he indulged in the slightest excess of eating or drinking, was a groundless and base insinuation. They were, in truth, a censorious generation, resolved not to be pleased—equally offended with piping or mourning, with austerity or sociableness. That generation has long since passed away; but their spirit survives them, and displays itself in endless surmises, cavils, and denunciations.

*Censoriousness* is a very prevalent evil. It has infected every class of society, and rages as an epidemic within the precincts of many Christian churches. It would be curious, and might prove instructive, to estimate what proportion of the words in many refined and pious circles are words of suspicion, detraction, censure, and ridicule. How often are God, the soul and eternity forgotten in the eager discussion of the frailties, blunders, and misdoings of poor, erring mortals. These fault-finders well nigh reverse the apostolic injunction—"Speak evil of no man," and speak evil of all men.

*Censoriousness* is a very great evil. Its bitter fruits are alienation, stripes, the disgrace of the church, the curse of souls, the discouragement of good men, and the triumph of the ungodly. We have known the peace of families and the prosperity of neighborhoods, as well as the respectability and usefulness of individuals, utterly subverted by this spirit, and its progeny of misrepresentation, fault-finding, and slanders.—"The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Jas. 3:6.

### Showers of Sand in the Chinese Plains.

The phenomenon of falling sand is occasionally observed through a great extent, if not the entire portion, of the vast Plain of China. It is of such frequent occurrence that the Chinese regard it with no more surprise than they do the flitting meteor. Probably no year passes without several of these showers, though frequently so minute as to escape observation.—Perhaps as often as once in three years they are very heavy, but it is seldom that sand falls in such a large quantity as during the last shower. The phenomenon was witnessed three times during the present year, within a period of five weeks; the last and greatest commenced on the 16th of March, and continued four days without intermission, varying, however, in intensity. The wind blew from the north, north-east, and north-west, frequently shifting between these points, and varying in strength from a perfect calm to a brisk breeze. The altitude of the barometer was from 29.40, to 30.00, (rather lower than before and after the shower.) The thermometer ranged from 36° to 81° F. No rain had fallen for six weeks, and the hygrometric state of the atmosphere was very high. Neither cloud, fog, nor mist obscured the heavens, yet the sun and moon were scarcely visible; the orb of day appeared as if viewed through a smoked glass; the whole sky presented a uniform rusty hue. At times this sameness was disturbed, exhibiting between the spectator and the sun the appearance of a waterspout, owing to the gyratory motions of the impalpable mineral. The sand penetrated the most secluded apartments; furniture wiped in the morning would be so covered with it in the afternoon, that one could write on it legibly. In the streets it was annoying, entering the eyes, nostrils, and mouth, and grating under the teeth. My ophthalmic patients generally suffered a relapse, and an unusual number of new cases soon after presented. Were such heavy sand storms of frequent occurrence, diseases of the visual organs would prevail to a destructive extent. The

effect was the same when observed from the Ningpo Tower, and from the summit of the low mountains in the neighborhood of the city.

The specimens I gathered fell on a newspaper placed on the roof of a house. The whole quantity which fell was about ten grains to the square foot. It should be remarked, however, that during the four days the dust seemed suspended in the air for several hours at a time, scarcely an appreciable quantity falling during these intervals. The Chinese call it *yellow sand*; it is an impalpable powder of that color. It was observed at sea, at Hangchau, and at Shanghai. Whence did it originate? The opinion of the Chinese on this subject may, I think, be regarded as correct. They assert that it comes from Peking. We know the sand of Sahara is sometimes elevated by whirlwinds into the upper currents of the air, and deposited in the Atlantic, twelve hundred miles, sometimes directly opposite to the trade-winds. Over against the vast alluvial plain of Eastern Asia is the ocean of sand—the desert of Gobi or Shamo, extending from near the sea westerly 2,300 miles, and three to four hundred broad—including the conterminous sandy districts. Like its counterpart in Africa, it is subject to whirlwinds which raise its fine dust like the waves of the sea, and doubtless at times waft it into the upper currents of air, and transport it to distant regions. I have been informed by intelligent natives of Kiangsi and Honan, that the phenomenon occurs in those provinces also. Assuming the Mongolian steppes to be the source whence these showers descend, the amount of sand which is annually conveyed hither must be prodigious to cover such an extensive area. Regarded in a meteorological and in a geological point of view, these showers possess no small interest; but if my conjectures respecting the part which they play in the economy of nature be well founded, they are of higher interest to the agriculturists of this most densely populated region.

I would promise the suggestion with a remark that the Chinese, who from remote antiquity have been close observers of every thing pertaining to agriculture, all agree in asserting that a shower of dust indicates a particularly fruitful season. They, it is true, never refer to the dust as the cause of good harvests, but such invariably following its fall. The humus of this great alluvial tract is extremely compact, and to some extent is probably segregated and loosened by the sand of Gobi being scattered over its fields. Those two great rivers, with several smaller ones which drain the plain, are ever bearing to the sea the lighter portions of the soil, and so tinging it as by its hue to give name to that part which laves these shores.—These remarkable showers then are replenishing and diluting the soil which rains and rivers are ever impoverishing. It is not supposed that all the detritus which is conveyed to the sea is the sand which by these remarkable showers is brought from the sterile wastes of the North, but there can be no doubt that much of the matter of the Yellow Sea is from that source, and also that the sand acts favorably on the soil.

The extraordinary rains of the previous year, the injury to the crops and soil, and consequent famine, lead us to hope that the anticipations of the husbandmen may not be disappointed, whether the theory here propounded be correct or erroneous. D. J. MACGOWAN, M. D.  
Ningpo, April 26th, 1850.

### "Jerusalem, My Happy Home."

We are greatly indebted to our obliging correspondent, who has furnished, at our request, a complete copy of the sacred poem which we publish below. A short time ago *Cist's Advertiser*, a Cincinnati paper, asserted, on what authority we know not, that the hymn was written by a Romish priest. Our correspondent, D. I., in our last week's paper, claimed the honor for a Scotch clergyman named David Dickson, an interesting sketch of whom he sends us for publication. A discussion as to the authorship has been going on in the British religious papers, and the weight of evidence is in favor of the Rev. William Burkitt. There is no doubt that it was written two hundred years ago, and by a Scotchman.

The hymn in our books ascribed to Wesley, may have been compiled by him out of this, but all the best lines are here, and the alterations of some of them are far from being improvements. We have great pleasure in laying the entire hymn before our readers, and if they find as much delight in its perusal as we have enjoyed, they will thank us for printing it, as we do our friend D. I., the Rev. David Inglis, of Bedford, Westchester Co., N. Y., for transcribing it for our paper. N. Y. Observer.

THE NEW JERUSALEM, OR THE SOUL'S BREATHING  
AFTER HER HEAVENLY COUNTRY.

"Since Christ's fair truth needs no man's art,  
Take this rude song in better part."

O mother dear, Jerusalem,  
When shall I come to thee?

When shall my sorrows have an end—

Thy joys when shall I see?  
O happy harbor of God's saints!  
O sweet and pleasant soil!

In thee no sorrows can be found,—  
No grief, no care, no toil.

In thee no sickness is at all,  
No hurt nor any sore;  
There is no death nor ugly night,  
But life for evermore.  
No dimming cloud o'ershadows thee,  
No cloud nor darksome night;  
But every soul shines as the sun,  
For God himself gives light.

There lust and lucre cannot dwell,  
There envy bears no sway;  
There is no hunger, thirst, nor heat,  
But pleasures every way.  
Jerusalem! Jerusalem!  
Would God I were in thee!  
O that my sorrows had an end,  
Thy joys that I might see!

No pains, no pangs, no grieving grief,  
No woful night is there;  
No sigh, no sob, no cry is heard—  
No well-away, no fear.  
Jerusalem the city is  
Of God our King alone;  
The Lamb of God the light thereof  
Sits there upon his throne.

O God! that I Jerusalem,  
With speed may go behold!  
For why? the pleasures there abound  
Which here cannot be told.  
Thy turrets and thy pinnacles,  
With carbuncles do shine,  
With jasper, pearl, and chrysolite,  
Surpassing pure and fine.

Thy houses are of ivory,  
Thy windows crystal clear,  
Thy streets are laid with beaten gold—  
There angels do appear.  
Thy walls are made of precious stone,  
Thy bulwarks diamond square,  
Thy gates are made of Orient pearl—  
O God, if I were there!

Within thy gates nothing can come  
That is not passing clean;  
No spider's web, no dirt, nor dust,  
No filth may there be seen.  
Jehovah, Lord, now come away,  
And end my griefs and plaints;  
Take me to thy Jerusalem,  
And place me with thy saints,

Who there are crowned with glory great,  
And see God face to face;  
They triumph still and aye rejoice—  
Most happy is their case.  
But we that are in banishment,  
Continually do moan;  
We sigh, we mourn, we sob, we weep—  
Perpetually we groan.

Our sweetness mixed is with gall,  
Our pleasures are but pain,  
Our joys not worth the looking on—  
Our sorrows aye remain.  
But there they live in such delight,  
Such pleasure and such play,  
That unto them a thousand years  
Seem but as yesterday.

O my sweet home, Jerusalem!  
Thy joys when shall I see?  
Thy King sitting upon his throne,  
And thy felicity?

Thy vineyards and thy orchards,  
So wonderfully rare,  
Are furnished with all kinds of fruit,  
Most beautifully fair.

Thy gardens and thy goodly walks,  
Continually are green;  
There grow such sweet and pleasant flowers,  
As no where else are seen.  
There cinnamon and sugar grow,  
There nard\* and balm abound;  
No tongue can tell, no heart can think,  
The pleasures there are found.

There nectar and ambrosia spring—  
The music's ever sweet;  
There many a fair and dainty thing  
Are trod down under feet.  
Quite through the streets with pleasant sound,  
The flood of life doth flow;  
Upon the banks, on every side,  
The trees of life do grow.

These trees each month yield ripened fruit—  
For evermore they spring;  
And all the nations of the world  
To thee their honors bring.  
Jerusalem, God's dwelling-place,  
Full sore I long to see,  
O that my sorrows had an end,  
That I might dwell in thee!

There David stands, with harp in hand,  
As master of the choir;  
A thousand times that man were blessed  
That might his music hear.

\* Spikenard.

There Mary sings "Magnificat,"  
With tunes surpassing sweet;  
And all the virgins bear their part,  
Singing about her feet.

"Te Deum" doth St. Ambrose sing,  
St. Austin doth the like;  
Old Simeon and Zacharie  
Have not their songs to seek.  
There Magdalene hath left her moan,  
And cheerfully doth sing,  
With all blest saints whose harmony  
Through every street doth ring.

Jerusalem! Jerusalem!  
Thy joys fain would I see;  
Come quickly, Lord, and end my grief,  
And take me home to thee!  
O paint thy name on my forehead,  
And take me hence away,  
That I may dwell with thee in bliss,  
And sing thy praises aye!

Jerusalem, the happy home—  
Jehovah's throne on high!  
O sacred city, queen, and wife  
Of Christ eternally!  
O comely queen, with glory clad,  
With honor and degree,  
All fair thou art, exceeding bright—  
No spot there is in thee.

I long to see Jerusalem,  
The comfort of us all;  
For thou art fair and beautiful—  
None ill can thee befall.  
In thee, Jerusalem, I say,  
No darkness dare appear;  
No night, no shade, no winter foul—  
No time doth alter there.

No candle needs, no moon to shine,  
No glittering star to light;  
For Christ, the King of Righteousness,  
Forever shineth bright.  
A Lamb unspotted, white and pure,  
To thee doth stand in lieu  
Of light—so great the glory is  
Thine heavenly King to view.

He is the King of kings, beset  
In midst his servants' sight;  
And they his happy household all  
Do serve him day and night:  
There, there the choir of angels sing;  
There the supernal sort  
Of citizens, which hence are rid  
From dangers deep, do sport.

There be the prudent prophets all,  
The apostles six and six,  
The glorious martyrs in a row,  
And confessors betwixt.  
There doth the crew of righteous men  
And nations all consist;  
Young men and maids that here on earth  
Their pleasures did resist.

The sheep and lambs that hardly 'scaped  
The snare of death and hell,  
Triumph in joy eternally,  
Whereof no tongue can tell;  
And though the glory of each one  
Doth differ in degree,  
Yet is the joy of all alike  
And common, as we see.

There love and charity do reign,  
And Christ is all in all,  
Whom they most perfectly behold  
In joy celestial.  
They love, they praise—they praise, they love;  
They "Holy, holy," cry;  
They neither toil, nor faint, nor end,  
But laud continually.

O happy thousand times were I,  
If, after wretched days,  
I might with listening ears conceive  
Those heavenly songs of praise,  
Which to the eternal King are sung  
By happy wights above—  
By saved souls and angels sweet,  
Who love the God of love.

O passing happy were my state,  
Might I be worthy found  
To wait upon my God and King,  
His praises there to sound;  
And to enjoy my Christ above,  
His favor and his grace,  
According to his promise made,  
Which here I interlace.

"O Father dear," quoth he, "let them  
Which thou hast put of old  
To me, be there where, lo, I am,  
Thy glory to behold;  
Which I with thee before the world  
Was made, in perfect wise,  
Have had; from whence the fountain great  
Of glory doth arise."

Again: "If any man will serve  
Thee, let him follow me;  
For where I am, he there, right sure,  
There shall my servant be."  
And still: "If any man loves me,  
Him loves my Father dear,  
Whom I do love: to him myself  
In glory will appear."



Lord, take away my misery,  
That then I may be bold  
With thee in thy Jerusalem,  
Thy glory to behold;  
And so in Zion see my King,  
My love, my Lord, my all,  
Where now as in a glass I see,  
There face to face I shall.

Oh! blessed are the pure in heart,  
Their sovereign they shall see;  
O ye most happy, heavenly wights,  
Which of God's household be!  
O Lord, with speed dissolve my bands,  
These gins and fetters strong;  
For I have dwelt within the tents  
Of Kedar overlong!

Yet search me, Lord, and find me out,  
Fetch me thy fold unto,  
That all thy angels may rejoice,  
While all thy wil. I do.  
O mother dear! Jerusalem!  
When shall I come to thee?  
When shall my sorrows have an end—  
Thy joys when shall I see?

Yet once again I pray thee, Lord,  
To quit me from all strife,  
That to thy hill I may attain,  
And dwell there all my life,  
With cherubims and seraphims  
And holy souls of men,  
To sing thy praise, O God of hosts,  
Forever, and amen.

### The Trial of Antichrist.

(Continued from our last.)

*The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.*

*Examination of Father Paul, continued.*

The prisoner having for a few days only assumed the name of Marcellus II., he changed it to Paul IV. He then presumed to absolve England from the crime of rejecting his supremacy in the reigns of Henry VIII. and Edward VI. After which he wrote to his own pet Mary, for the Peter's Pence, and the restoration of land, that he claimed as St. Peter's property. He told the people of England "that they could not hope that St. Peter would open heaven unto them so long as they usurped his goods upon earth;" and thus duped them out of a great deal of money. He also created a number of cardinals, contrary to his most solemn oath; and when reminded of it in the conclave, he declared it *heresy* to suppose that the Pope could be bound, or bind himself.

Notwithstanding the infamous conduct of the *Fathers* who composed the Council of Trent, and the prisoner, he presumed to declare, that the Council was guided by the Holy Ghost: so that a blasphemous proverb was generally used, "that the Council of Trent was guided by the Holy Ghost, sent hither from time to time in a cloak-bag from Rome." I have taken notice of the laws this Council made, though some of them are too absurd for any meaning to be attached to them, and therefore the prisoner prohibited any other than he should choose. But he clearly decreed himself to be the Vicar of Christ.—His church the only true church. The doctrine of transubstantiation. Merit of good works.—Purgatory. Invocation of saints. Veneration of images. Seven sacraments. His power to grant indulgences, to anathematize *heretics*, and to lay a prohibition on the use of the Scriptures. And that every thing decreed and declared by the Council of Trent should be believed. He also prohibited, by the name of Pius IV., the annotations on the New Testament written by Erasmus, which he had sanctioned by the name of Leo X. His inquisitors also made out a list of books to be condemned with their authors; and even prohibited all books printed by sixty-two printers to be read, whether good or bad.—The prisoner was known by five different appellations during the time the Council sat.

Q. Do you know how many Protestants the prisoner put to death in the Netherlands?

A. Yes. In a very short time he hanged, burned, buried alive, and beheaded, 50,000.

*Cross-examined by Mr. Equivocator.*

Q. Are you not a priest?

A. I am; but it is well known that I was never fully reconciled to his authority.

Q. On your oath, were you promised pardon in consideration of giving evidence?

A. I gave my testimony voluntarily. I was never promised pardon for so doing.

*William Tindal, sworn.*

This witness said he was born in Wales.—That he wished to translate the Bible into the English tongue, but was prevented in England. That he went over into Germany, and there translated, first the New, and afterwards the Old Testament, which being sent over into Great Britain, produced much good. That in consequence of his publishing the word of God, the

prisoner and his hireling bishops thirsted for his blood. That during the reign of Henry VIII., one Henry Philips was sent to seize him at Antwerp. That he was imprisoned, tried, and condemned. And that in the year 1536 he was chained to a stake at Filford, and burnt, (as was supposed to death.)

*Thomas Bennet, School-master of Exeter, sworn.*

Q. Did not the prisoner attempt to kill you in the reign of Henry VIII?

A. He did. I wrote some papers which I placed on the doors of the cathedral and other churches, saying, that "the Pope is *Antichrist*, and we ought to worship God *only*, and no saint." This gave great offence to the priests under the prisoner's government, and they, by his authority, proceeded to curse the author, with bell, book, and candle. The priest who was to pronounce the curse, being in the pulpit, clothed in white, and the friars and monks standing about him, a cross was held up with candles fixed on it, when he pronounced the following words: "By the authority of God the Father Almighty, and the blessed Virgin Mary, of St. Peter and Paul, and of the holy saints, we excommunicate, we utterly curse, and bann, commit and deliver to the devil of hell, him or her, whomsoever he or she be, that have in spite of God, and of St. Peter, whose church this is, in spite of all holy saints, and in spite of our most holy Father the Pope, God's Vicar here in earth, and in spite of the Reverend father in God John, our diocesan, and the worshipful canons, masters, priests, and clerks, which serve God daily in this cathedral church, fixed up with such cursed and heretical bills, full of blasphemy, upon the door of this and other holy churches within this city.

"Excommunicate be he, she, or they plenary, and delivered over to the devil, as perpetual malefactors and schismatics. Accursed they be, and given body and soul to the devil.—Cursed be they, he or she, in cities and towns, in fields and ways, in houses and out of houses, and all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever thing they do beside.

"We separate them, him, or her, from the threshold, and from all the good prayers of the church, from the participation of the holy mass, from all sacraments, chapels, and altars, from holy bread and holy water, from all the merits of God's priests, and religious men, and from all their cloisters, from all their pardons, privileges, grants, and immunities, which all the holy fathers, Popes of Rome, have granted to them. And we give them over utterly to the power of the devil, and let us quench their souls, if they be dead this night, in the pains of hell-fire as this candle is now quenched and put out." And with that he put out one of the candles.

"And let us pray to God, if they be alive, that their eyes may be put out, as this candle-light is." Here he put out another candle.—"Let us pray to God and our Lady, and to St. Peter and St. Paul, and all holy saints, that all the senses of their bodies may fail them, and that they may have no feeling as now the light of this candle is gone;" putting out the third candle; "except they, he, or she, come openly now and confess their blasphemy, and by repentance (as in them shall lie) make satisfaction unto God and our Lady, St. Peter, and the worshipful company of this cathedral church.

Q. How did you act, after you heard this anathema pronounced?

A. I wrote other papers, till I was apprehended, when I confessed myself to be the author, and that I would do the same to discover Antichrist, or the Pope, who wasted the church of God. After refusing to recant, I was condemned to be burnt, delivered over to the sheriff of Devonshire for execution, and in Liverydale, without Exeter, I was chained to the stake.

Several martyrs, who suffered in England during the reign of Queen Mary I., were now introduced into the court to give their evidence against the prisoner. Only a few were examined.

*John Rogers, sworn.*

Q. Was you the first person in England who suffered by fire during the reign of Queen Mary?

A. I was. Mary was employed by the prisoner at the bar, as his common executioner in England, and she made a greater proficiency in kindling fires to burn her Protestant subjects than any other hangman before her time.

Q. In what year did she begin her reign?

A. In the year 1553. On the death of Edward VI., Lady Jane Grey had been proclaimed agreeably to the request of Edward; but Mary, who by intrigue and flattery first drew the county of Norfolk to support her claim, soon obtained the crown. She then cut off the head of Lady Jane and her husband, Lord Guildford Dudley. Having established herself on the throne, she proceeded like a female fury to re-establish Popery. Cardinal Pole was restored and introduced to both houses of Parliament as the Pope's Legate, and addressed them upon the occasion. The Parliament after this drew up a petition, acknowledging their sorrow for having rejected the prisoner's authority, request-

ing to be pardoned for their offences, and restored into the bosom of the Church of Rome.

This petition being delivered to the Cardinal, he gave them absolution in these words: "We by the apo-tolic authority given unto us, by the most Holy Lord, Pope Julius the Third, Christ's Vicegerent on earth, do absolve and deliver you, and every of you, with the whole realm and dominions thereof, from all heresy and schism, and from all judgments, censures, and pains, for that curse incurred: and also we do restore you again to the unity of our Mother the holy Church." The report of this coming to Rome, caused great joy. The prisoner published a bull for a jubilee, and went in procession to manifest the pleasure he felt on this occasion. He then delegated Mary to be his agent in England to put to death such as rejected Popery, and I with many others were dragged to prison.

Q. Was you not once one of his priests?

A. I was. I was educated at Cambridge, but being chosen chaplain to the factory at Antwerp, I became acquainted with Tindal and Coverdale, who were translating the Bible. Through their instrumentality, by the Word I assisted them to translate, I was led to see the vile conduct of the prisoner and reject his authority. After this, I married and travelled into Saxony, and preached the gospel of Jesus Christ, for some years. Upon the accession of King Edward VI., I came into England, and was appointed a prebend of St. Paul's, where I was stationed on the return of Popery. On a complaint being made that I preached the doctrines of the Reformation, I was cited before the prisoner's bishops, and condemned as a heretic. During my confinement I drew up an answer to the charges brought against me, and vindicated the doctrines of the atonement and justification by the imputed righteousness of Christ.

After undergoing the ceremony of degradation, I was conducted to the flames in Smithfield. My wife with her ten children, with me requested an interview, before I was chained to the stake, but so little of the milk of human kindness did my enemies possess, that our united request was not granted. I was chained to the stake, and the flames were kindled round me, which continued to burn till I was delivered out of their sight; this was in the year 1555.

Lawrence Saunders, William Pigot, Stephen Knight, Thomas Tompkins, Thomas Hawkes, John Lawrence, and William Hunter, being sworn, said that they were all chained to separate stakes, and burnt by order of the prisoner. Lawrence affirmed, that when he was brought to Colchester to be executed, his legs being so worn by heavy irons in prison, and his body so weak, that he was obliged to be carried in a chair to the stake, and a fire kindled round him sitting.

Robert Farrar, Bishop of St. David's, and Rawlins White, a fisherman, both of Wales, were next examined. They proved that they suffered in like manner by the prisoner's orders.

A pile of iron chains was now produced to the court, which had been used by the prisoner to bind the witnesses and others to stakes.

Rowland Taylor, Vicar of Hadley, in Essex, being examined, affirmed, that he was cited before the Bishop of Winchester, whose name was Stephen Gardiner, and who next to Bonner was one of the prisoner's most active and cruel executioners. That he was sent up to London to the Queen's Bench prison, and after repeated examinations was condemned to be burnt as a heretic. That he was sent down to his parish to be executed. That as he entered Hadley, the streets were lined with his old parishioners, who in general manifested their sorrow on his account. That at Aldham-Common, the place of execution, he addressed the spectators, saying, "I have taught you nothing but God's holy word, and am come hither to seal with my blood those doctrines of the Gospel I have delivered unto you." That being chained to the stake and the fire kindled, he was burnt till he was delivered out of the fire, and left nothing but a few ashes, which led the prisoner and others to suppose that he was dead.

*Bishop Latimer, sworn.*

Q. Did not the prisoner attempt to burn you?

A. He did. Upon the accession of Mary, I, with Bishop Ridley and Archbishop Cranmer, were sent to the Tower, and from thence to Oxford, to dispute with twelve men under the prisoner's government, selected from Cambridge and Oxford. When the disputation was ended, we were brought as prisoners on a stage, and asked "whether we would persist in our opinions or recant?" We all affirmed that we would persist, and were then condemned as heretics to be burnt, but our execution was suspended for some time.

Q. Was Nicholas Ridley, the bishop, chained to the same stake with you?

A. He was. We were both chained together at one stake in Oxford. I was then about four-score years of age, and my infirmities much increased by the severity of my confinement, yet as my day was, so strength was given. Having long since declined my ecclesiastical dignity, I appeared at the stake without any clerical habit.

Ridley and I embraced and encouraged each other at the stake; he said to me: "God will either assuage the fury of the flames, or enable us to endure it," and so he did. The faggots being kindled, I was soon taken in a fiery chariot to my King, but Ridley was delayed for some time longer, when he was mercifully delivered in like manner.

Bishop Ridley, being examined, confirmed the testimony of the last witness.

*Cranmer, Archbishop of Canterbury, sworn.*

Q. Did not the prisoner condemn you?

A. He did, but I suffered for a long time in confinement before he attempted to execute the sentence. I was also so weak, that one day by threats and promises I was persuaded to sign my recantation, though not the one published by cruel Bonner. This, however, availed me nothing. "The tender mercies of the prisoner are cruel." I was required to ratify my recantation publicly, and then to die for heresy. Being called upon to address the people in St. Mary's Church, Oxford, my enemies were thunderstruck at hearing me express my sorrow for my apostasy and weakness, and declare the Pope to be Antichrist, and that I would first burn my unworthy right hand that had signed the recantation.

Immediately a violent clamor ensued, and I was hurried to the place of execution. A fire being kindled round me, I held my right hand in the flames till it was burnt, repeating, "This unworthy hand—this unworthy hand," and calling upon the Redeemer in the words of Stephen: "Lord Jesus, receive my spirit," when I was rescued out of their hands. This was on the 14th day of February, 1552, at Oxford.

George Marsh affirmed that by order of the prisoner, he was burnt at Uxbridge. Thomas Whittle, that he and six more were burnt in one fire at Smithfield, on the 27th day of January, in 1556. Anne Albright said that she and three other women and one man, were burnt at two stakes and one fire at Canterbury, the 31st day of January. Joan Trunchfield, and Agnes Potter, both married women, that they were burnt at Ipswich. Robert Drake, that he and five more suffered at one fire in Smithfield, on the 23d day of April, in the same year. Catharine Hut, that she and two other women were treated in like manner at the said place. Thomas Drowry, a blind boy, that he and one Thomas Croker were burnt at Gloucester. Ralph Jackson, that he, ten men and two women, in all thirteen, were, by the prisoner's order, burnt together in one fire at Stratford near London, on the 27th day of June. That the Dean of St. Paul's having declared in a sermon he preached after their condemnation, that they held as many different opinions as persons, they drew up and signed a declaration of their faith, part of which declared, "that the See of Rome was the See of Antichrist, the congregation of the wicked, whereof the Pope is head under the devil."

Upwards of two hundred other witnesses were in court, who were martyred in the reign of Queen Mary, but the Attorney General said, that as it was not necessary to examine them to prove the guilt of the prisoner, he would only bring forward one witness to prove the number that were burnt during her short but cruel reign.

*Mr. Historical Truth again examined.*

Q. Do you recollect how many were burnt during the reign of Queen Mary?

A. I do. She burnt 1 archbishop, 4 bishops, 21 ministers, 8 gentlemen, 84 artificers, 100 husbandmen, servants, and laborers, 26 wives, 20 widows, 9 unmarried women, 2 boys and 2 infants; one of them was whipped to death by Bishop Bonner, and the other, springing out of the mother's womb from the stake, as she burned, was thrown again into the fire. Several died in prison, and many were otherwise cruelly treated.—(See Guthrie's Gram. England.)

Q. Were these burnt by the prisoner's orders?

A. Yes. He not only presumes to put to death those whom he calls heretics, but his bishops take an oath, that heretics, schismatics, and rebels to the Holy Father, (or the prisoner) they will resist and persecute.

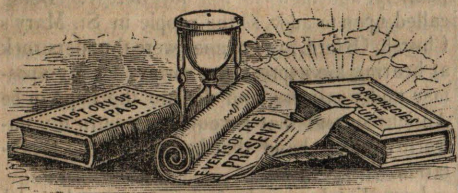
One of his annotations on the New Testament says, "Protestants foolishly expound it (i. e. Babylon noticed in Rev. 17:6,) of Rome, for that there they put heretics to death, and allow of their punishment in other countries.—But their blood is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors; for the shedding of which by order of justice, no Commonwealth shall answer."—(Rhemish Translation. Rev. 29:6.—(To be concluded in our next.)

### The Glory to be Revealed.

Dr. Arnold very strikingly remarks, "Men forget that they were in their youth, or at best only partially remember it; it is hard even for those whose memories are strongest and lively, to put themselves exactly into the same position in which they stood as boys; they can scarcely fancy that there was once a time when they cared so much for pleasures and troubles which



how seem so trifling. And it may be we rise hereafter to angels' stature; if wisdom be ours such as we dream not of; if being counted worthy to know God as he is, the pooriness of all created pleasures shall be revealed to us, flashing upon our spirits like light—it may be that we shall then feel it as hard to fancy how we could have cared for what we now deem most important; how twenty years, more or less, taken from this span of our earthly life; how being parted for a few years, more or less, from those dear friends with whom we are now united forever—how this could have seemed of any importance to beings born for immortality. It is quite reasonable to suppose that the interests of manhood will hereafter appear to us just as insignificant, I ought rather to say ten thousand times more so, than the interests of our boyish years may seem to us now."



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 2, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

"A SERMON ON THE MILLENNIUM. BY S. COMFORT, of the M. E. Church. Auburn: W. J. Moses, Printer, Northern Christian Advocate office."

This is another of the multitudinous productions of the present day, on the Millennium. The same kind of a millennium is advocated by Mr. COMFORT that is by "PHILEATHES," in our last. And the same scripture (Rev. 20:1-6) is used for a text that the commented on. Arriving at the same result, many of their arguments are similar, so that what is said in reply to "PHILEATHES," is equally applicable to this.

Mr. COMFORT adopts the Pre-advent or post-millennial theory, that the reign of CHRIST will be *spiritual*. This is a common mode of expression, on the part of the spiritualists,—who have never reflected that the English language recognizes no figure of that name. Will some of them explain what this figure is. All know what a metaphor is, a simile, &c. Their laws and use are well understood. What relation does a *spiritualism* sustain to the language? We have a right to demand that those who find a figure of this kind tell us.

Mr. COMFORT concludes that the reign of CHRIST will be spiritual and not *real*, 1st, because the binding of Satan (vs. 1-3,) is not to be taken literally, but *figuratively*!

He does not notice the fact that the one case is a *symbol*, and the other, a part of the *explanation* of the agency of the symbols. Consequently he reasons from unlike to unlike, apparently without being aware that, in the very commencement, he is guilty of a gross *non sequitur*—of making an inference which does not follow from the premises.

He says that the binding of Satan is not to be taken *literally*, i.e., we suppose, that in its fulfilment Satan will not be bound with a chain. Very well; what follows? Mr. C. says that this "pre-supposes of necessity his [Satan's] personal existence . . . and that his influence will be greatly abridged or entirely superseded by that Divine restraint which will be laid on him." In other words, he argues that Satan's being represented in vision as being literally bound, denotes that in the fulfilment, literal Satan will be literally restrained. So far, so good. That is in accordance with Mr. LORD's laws of symbols. The binding of Satan is a symbolic act, having the significance of an analogous event to befall the literal Satan.

He argues 2d, that the "reign of the saints is not to be taken literally, but *figuratively*." He does not explain *how* it is to be taken *figuratively*; whether metaphorically, similitudinarily, allegorically, &c., or by the use of some figure, the name and office of which are unknown, and hence called "*spiritual*."

But he understands that the reign of the saints is figurative, because the binding of Satan is,—again reasoning from unlike to unlike—confounding symbols with explanations of symbols. He admits that "there is nothing inconsistent or incongruous in the supposition that the *positive restraint* imposed upon him, and the curtailment of his power over men in this world, should be represented under [symbolized by] the imagery employed in the first three verses." Why then should he deny that the same verses also symbolize the *positive* living again and reign with CHRIST

of those symbolized by the living again of the souls? Mr. C. replies: "It was the *souls* of the martyrs—not their risen bodies the Revelator saw." But did not those souls *live again*? and how could those souls be seen in vision to live again, except by being symbolically restored to a state analogous to that they were in before they ceased to live? The symbolic souls are taken from a class of persons who once actually did live, and who had ceased to live—by their coming to a violent death, or showing that they did not hold their lives dear unto themselves, by refusing to worship the beast or his image. Their living again, must then symbolize their restoration to a state of bodily existence. As the symbols are taken from such a class, they can only symbolize departed saints living again.

Neither Mr. C. or "PHILEATHES" take any notice of the fact that the declaration, "*This is the first resurrection*," is the inspired exposition of the symbolic act of the souls living again. They make the symbolic acts, and the inspired exposition of the significance of those symbolic acts, alike figurative, so that when we get the explanation, it is only in a figure, and needs as much to be again explained, as did the figure of which it was an explanation! Is not this making the explanations by inspiration, of no effect by spiritualizing? As the symbolic Satan can only symbolize the real one, therefore the binding of the symbolic one, symbolized the positive restraint of the real one. For the same reason the souls of beheaded ones living again, can only symbolize the living again, which is explained to be a resurrection, of the departed saints.

Mr. C. attempts to show a spiritual resurrection, by referring to other places where a literal resurrection is affirmed, which he denies to be literal, and then claims their analogy to the case in question.—But if the resurrection was used as a metaphor in other places, they would not be analogous to the present instance, which is an explanation of a symbolic act; for no instance can be shown in the entire Scriptures, where a symbol is explained metaphorically.

This "first resurrection," (of v. 5,) Mr. C. says, "we conceive stands in *opposition* to the general resurrection mentioned in v. 12." Standing in *opposition*, is to have a diverse or opposite meaning. He conceives, then, that as a general resurrection, which is assumed by him, is brought to view in v. 12, that consequently this must be the *reverse* of a resurrection." This is a kind of *patent logic* truly. It so happens however that in v. 12, there is no mention whatever made of a resurrection. The apocalyptic seer, in vision, saw in symbolic imagery "*the dead*, small and great, stand before God . . . and *the dead* were judged," and the sea, death, and hell, surrendered the dead for the judgment scene. It is not said these "*lived*" again, or were raised from the dead: nor is this symbolic manifestation *explained* to be a general resurrection, as the *former* is to be the "*first resurrection*." This is evidently a symbolic representation of the judgment, as that was of the resurrection of the saints,—there being no *opposition* or conflict between the two, they being distinct visions of separate occurrences.

He says, "The rest of the dead lived not again &c., (v. 5) implies that during this period, wickedness and wicked men will be unknown." By what laws of language is that signification given to it? Is "the rest of the dead" a metonymy, denoting "wickedness and wicked men; and is "lived not again" a metaphor used for "will be unknown?" Can Mr. C. point to a parallel instance in the English language, where figures are thus used, or language is thus interpreted? If we should say that the phrase "COLUMBUS discovered America" means that "Col. JOHNSON killed TECUMSEH" we should be laughed at for our ignorance; and yet there would be as much propriety in using COLUMBUS as a metonymy for Col. JOHNSON, as in using "the rest of the dead" as a metonymy for those who have never died.—Such a license is taking a liberty with God's word which is perfectly arbitrary, and would make any declaration as meaningless as the fancy of the interpreter might wish. Mr. LORD justly remarks that it is "an invariable law of the figure, that the subject to which it is applied, or the name which is the nominative of the affirmation in which it is used, is in its literal sense." To this law there is no exception. Now as "the rest of the dead" is the nominative of the affirmation, the phrase can only mean those who are actually dead, who are not admitted to the resurrection shared by the others. As these, by the laws of figures can only mean the literal dead, those not included in the rest of the dead, must be those literally raised.

As the law of figures precludes there being any figure in the nominative of the sentence, we next inquire if there is any figure in what is affirmed of the dead, that they "lived not again?" If that which is affirmed of an object is compatible with its nature, there is *no figure* employed. When we say a bird flies, the act of the bird is compatible with its nature, and is therefore not a figure. But if we say that a man *flies* from the face of his enemy, a word is

used to illustrate the act of the man which is not compatible with his nature, and is therefore a metaphor—denoting in the man, an act analogous to that of the swift passage of the bird. But when it is affirmed of "the rest of the dead," that "they lived not again," nothing incompatible with their nature is affirmed of them; and therefore there is no figure either in the nominative or predicate, of that expression. Consequently it can only mean what it says that "the rest of the dead lived not again" till the thousand years were ended.

The above will illustrate the knowledge of, the deference which is paid to the laws of figures by the class of commentators to which Mr. C. belongs. They should be characterized as *guessologists*; for they arrive at their conclusions in accordance with no law of language, but in violation of all law—simply *guessing* at the meaning of words. As an illustration he says of the phrase "they shall reign with him a thousand years," "why may not this be regarded as expressive of the unity subsisting between CHRIST and the vast population of regenerate and sanctified men who shall inhabit the earth during the millennial period?"! As we have shown, there can be no figure in the nominative,—those "who have part in the first resurrection." Consequently they, and they alone are the ones who reign with CHRIST, and not persons who have never died and been raised. If the word *reign*, then is a metaphor, it is a metaphor illustrative of the state to which those raised from the dead will be exalted; and not of another class of persons. There is always a congruity between the metaphor, and the act illustrated by the metaphor; but is there any such congruity between *reigning* and mere *unity*, that the one should be expressive of the other?

The entire pamphlet is filled with logic of which the above specimens must suffice. There is no satisfaction in reviewing a paper where all the laws of language are *ignored*. Our only apology for noticing the above, is that so many, seeing such reasoning, deem it conclusive, without thinking of the laws which govern the use of language.

## THE FAMILY LIFE.

BY REV. HORATIUS BONAR.

They lived by *faith*. Thus they began, and thus they are to end. "We walk by faith and not by sight." Their whole life is a life of faith. Their daily actings are all of faith. This forms one of the main elements of their character. It marks them out as a peculiar people. None live as they do.

Their faith is to them "the substance of things hoped for, the evidence of things not seen." It is a sort of substitute for sight and possession. It so brings them into contact with the unseen world, that they feel as if they were already conversant with, and living amongst, the things unseen. It makes the future, the distant, the impalpable, appear as the present, the near, the real. It removes all intervening time; it annihilates all interposing space; it transplants the soul at once into the world above. That which we know is to be hereafter, is felt as if already in being. Hence the coming of the LORD is always spoken of as at hand. Nay, more than this, the saints are represented as "having their conversation in heaven;" as being already "seated with CHRIST in heavenly places," (Eph. 2:6,) as having come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born who are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.—Heb. 12:22. The things amid which they are to move hereafter are so realized by faith as to appear the things amid which they are at present moving. They sit in "heavenly places," and look down upon the earth, with all its clouds and storms, as lying immeasurably far beneath their feet. And what is a "present evil world" to those who are already above all its vicissitudes, and breathing a purer atmosphere?

Such is the power of faith. It throws back into the far distance the things of earth, the things that men call near and real; and it brings forward into vital contact with the soul the things which men call invisible and distant. It discloses to us the heavenly mansions, their passing splendor, their glorious purity, their blessed peace. It shows us the happy courts, the harmonious company, the adoring multitudes. It opens our ears also, so that when beholding these great sights we seem to hear the heavenly melody, and to catch the very words of the new song they sing, "Thou art worthy, for thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. 5:9. It moreover points our eye forward to what is yet to come; the coming of the LORD, the judgment of the great day, the restitution of all things, the kingdom that cannot be moved, the city which hath

foundations, whose builder and maker is God. While thus it gives to things invisible a body and a form which before they possessed not in our eyes; on the other hand it divests things visible of that semblance of excellence and reality with which they were formerly clothed. It strips the world of its false but bewildering glow, and enables us to penetrate the thin disguise that hides its poverty and meanness. It not only sweeps away the cloud which hung above us, obstructing our view of heavenly excellence; but it places that cloud beneath us, to counteract the fallacious brightness and unreal beauty which the world has thrown over itself to mask its inward deformity.

Thus it is that faith enables us to realize our true position of pilgrims and strangers upon earth, looking for the city which hath foundations, whose builder and maker is God. It is into this that we are introduced by faith at our conversion. For what is our conversion, but a turning our back upon the world, and bidding farewell to all that the heart had hitherto been entwined around? It is then that like ABRAHAM we forsake all, and go out not knowing whither. Old ties are broken, though sometimes hard to sever. New ones are formed, though not of earth. We begin to look around us, and find all things new. We feel that we are strangers; strangers in that very spot where we have been so long at home. But this is our joy. We have left our father's house, but we are hastening on to a more enduring home. We have taken leave of the world,—but we have become heirs of the eternal kingdom, sons and daughters of the Lord Almighty. We have left Egypt, but Canaan is in view. We are in the wilderness, but we are free. Ours is a pathless waste, but we move forward under the shadow of the guardian cloud. Sorrowful, we yet rejoice; poor, we make many rich; having nothing, we yet possess all things. We have a rich inheritance in reversion, and a long eternity in which to enjoy it without fear of loss, or change, or end.

Walking thus by faith, and not by sight, what should move us? What should mar our joy? Does it not come from that which is within the veil; and what storm of the desert can find entrance there? Our rejoicing is in the LORD, and he is without variability or shadow of turning. We know that this is not our rest; neither do we wish it were so, for it is polluted; but our joy is this, that JERUSALEM is our God, and his promised glory our inheritance for ever. Our morning and our evening song is this, "The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot: the lines have fallen unto me in pleasant places; yea, I have a goodly heritage"—Psalm 16:5.

Why should we, then, into whose hands the cup of gladness shall ere long be put, shrink from the gall and vinegar? Why should we, who have dearer friends above, better bonds that cannot be dissolved, be disconsolate at the severance of an earthly tie? Our homes may be empty, our firesides may be thinned, and our hearts may bleed: but these are not enduring things: and why should we feel desolate as if all gladness had departed? Why should we, who shall wear a crown, and inherit all things, sigh or fret because of a few years' poverty and shame? Earth's dream will soon be done; and then comes the day of "songs and everlasting joy,"—the long reality of bliss! Jesus will soon be here; and "when He who is our life shall appear, then shall we also appear with him in glory."

Shall trial shake us? Nay, in all this we are more than conquerors through him that loved us. Shall sorrow move us? Faith tells us of a land where sorrow is unknown! Shall the death of saints move us? Faith tells us not to sorrow as those who have no hope, for if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with him. Shall the pains and weariness of this frail body move us? Faith tells us of a time at hand when this corruptible shall put on incorruption, and death be swallowed up in victory. Shall privation move us? Faith tells us of a day when the poverty of our exile shall be forgotten in the abundance of our peaceful, plenteous home, where we shall hunger no more, neither thirst any more. Shall the disquieting bustle of this restless life annoy us? Faith tells us of the rest that remaineth for the people of God—the sea of glass like unto crystal on which the ransomed saints shall stand—no tempest, no tumult, no shipwreck there. Shall the want of this world's honors move us? Faith tells us of the exceeding and eternal weight of glory in reserve. Have we no place to lay our head? Faith tells us that we have a home, though not in CÆSAR'S house, a dwelling, though not in any city of earth. Are we fearful as we look around upon the disorder and wretchedness of this misgoverned earth? Faith tells us that the coming of the LORD draweth nigh. Do thoughts of death alarm us? Faith tells us that "to die is gain," and whispers to us,— "What, are you afraid of becoming immortal, afraid of passing from this state of death, which men call life, to that which alone truly deserves the name?"

Such is the family life—a life of faith. We live



upon things unseen. Our life is hid with CHRIST in God, that when he who is our life shall appear, we may appear with him in glory. This mode of life is not that of the world at all, but the very opposite. Nevertheless it has been that of the saints from the beginning. This is the way in which they have walked, going up through the wilderness leaning on their beloved. And such is to be the walk of the saints till the LORD come. Oh! how much is there in these thoughts concerning it, not only to reconcile us to it, but to make us rejoice in it, and to say, I reckon that the sufferings of this present life, are not worthy to be compared with the glory which shall be revealed in us. For all things are ours, whether life or death, things present or things to come, all are ours; for we are CHRIST'S, and CHRIST is God's. Yea, we are heirs of God, and join heirs with JESUS CHRIST. "This is the heritage of the servants of the LORD. And their righteousness is of me, saith the LORD"—Is. 54: 17.

We know not of a better type or specimen of the family life than ABRAHAM or Israel, in their desert wanderings. Look at ABRAHAM. He quits all at the command of the God of glory. This begins his life of faith. Then he journeys onward not knowing whither. Then he sojourns as a stranger in the land which God had given him. Then he offers up ISAAC. Then he buys for himself a tomb, where he may lay his dust till the day of resurrection. All is faith. He lives and acts as a stranger. He has no home. He has his altar and his tent, but that is all. The one he builds, wherever he goes, in the peaceful consciousness of sin forgiven and acceptance found; the other he pitches from day to day, in token of his being a pilgrim and a stranger upon earth. And what more does any member of the family need below, but his altar and his tent,—a SAVIOUR for a sinful soul, and a shelter for a frail body, until journeying days are done?

Or look at Israel. They quit Egypt. There the life of faith begins. Then they cross the Red Sea. Then they take up their abode in the desert. They have no city to dwell in now. They have no flesh-pots now,—nothing but the daily manna for food. They have no river of Egypt now,—nothing but a rock to yield them water. All is waste around.—All is to be of faith, not of sight. They are alone with God, and the whole world is afar off. They rear their altar, they pitch their tents, as did ABRAHAM, with this only difference, that above their heads there floats a wondrous cloud, which, like a heavenly canopy, stretches itself out over their dwellings when they rest, or like an angel-guide takes wing before them when God summons them to strike their tents, that it may lead them in the way. Nay, and as if to mark more vividly the pilgrim condition of the family, God himself when coming down into the midst of them chooses a tent to dwell in. It is called "the tabernacle of the LORD," or more literally, JEHOVAH'S tent. JEHOVAH pitches his tent side by side with Israel's tents, as if he were a stranger too, a wanderer like themselves!

This is our life. We are to be strangers with God as all our fathers were. It is the life of the desert, not of the city. But what of that? All is well. JEHOVAH is our God, and we shall soon be in his "many mansions." Meanwhile we have the tent, the altar, and the cloud. We need no more below. The rest is secured for us in heaven, "ready to be revealed in the last time."

#### LETTER FROM ELDER L. D. MANSFIELD.

DEAR BRO. HIMES.—I have just returned home after an absence of several days at Syracuse, where I have been taking care of Bro. WALTON, who formerly resided in this place. He has been dangerously ill of bilious fever, and is still so. His recovery is quite problematical. He is one of those generous, noble-hearted men, full of the milk of human kindness, who wins friendship wherever he is known, and we feel deeply afflicted in his affliction, but hope it may not be unto death that he is sick. The little Church in Syracuse were encouraged and comforted by his coming among them, and many earnest prayers are offered for his recovery.

I preached a week ago last Sabbath at Brewerton, where I found a few kind, liberal, open-hearted friends. The people listened with attention to the presentation of truth, relative to the coming of CHRIST, and the preparation needful for that event. Several of the friends there are anxious to have stated meetings.—It is comparatively a new field, and there is reason to believe good might be done there.

We have not progressed much with our building here at Auburn, though we need a house very much. The idea prevails to some extent, that to build a place of worship, is equivalent to putting off the coming of the LORD—and is denying our faith. This is a very superficial view of things, however. Is it not plain that property invested in a house of worship, would be as well invested if the LORD should come, as if in houses and lots, frames and merchandise? I reason thus—As Christians, we should meet

together and have some suitable place for the ministry of the word, and money employed for the erection of a house of worship, is appropriately employed; for while time lasts, it opens a channel for the dissemination of truth, and if time closes, it will be considered no crime, that we were disposed to "occupy" for CHRIST "till he came." It is to be feared that many "occupy" for themselves and not for CHRIST: this is not the command.

I hope, however, to see our enterprise of building a house to the LORD pushed on to a successful issue. Bro. CURTISS, Bro. SMITH, and others, are deeply interested in it; and the former having been wonderfully blessed of God in his worldly matters, feels that he wishes to set apart a portion of his means to so good and so needful a work. I trust that the perseverance which has characterized him and others in holding on to the Advent hope, will be maintained in the efforts being made to build a house where the "HOPE" can be preached and comprehended.

There is a great deal of sickly sentimentalism among some professed Adventists, who love to talk controversially about the Advent doctrine, but who feel little or no concern for the results—the moral results of those disputations or expositions. It seems to me that there is no portion more inconsistent, than that in which men use the Advent doctrine, either for controversy, or for the purpose of producing happy frames of mind in themselves, while they care nothing for the souls of the perishing around them.

I was much interested in a recent letter from Bro. FASSETT, published in the *Herald*. I could wish that we all were imbued with the same mind. I trust that our trials will not be allowed to alienate us from CHRIST, though Satan evidently aims at this.

When you come West, arrange to spend a Sabbath with us; there is a commodious place which could be secured, doubtless, for the occasion. Hoping that your health is restored, and that you are at your post. I am yours in hope.

Auburn, July 15th, 1851.

#### PETTY ANNOYANCES.

In the Providence *Mirror*, of Friday, July 25th, appeared the following notice:

"BRETHREN IN TROUBLE.—We learn that J. V. Himes, the Advent preacher, and editor of the *Advent Herald*, was arrested at the 'Big Tent' yesterday afternoon, on a charge of slandering the character of Mr. William M. Williams, on whose complaint he was arrested. The damages were laid at \$3000, and the Rev. gentleman gave surety to that amount, to appear at the next term of the Common Pleas."

*Mirror of the 25th.*

As the above has been copied by various papers, in different sections, it becomes necessary to append some explanatory remarks. It will be seen by the following correction, that the above note was not written by the editor of the *Mirror*, and that it was written, and its heading—calculated to bring contempt on the brethren—was appended by the one who brings the suit against Mr. HIMES, and who appears in print with a "Mr." prefixed to his name, only because he has himself appended it, and paid for it.

"A MISTAKE—NO TROUBLE AMONG THE BRETHREN.—The article headed 'trouble among the brethren,' which appeared in our columns of the 25th, was brought here, headed as it was and its insertion paid for, by the one who has commenced the suit, referred to in it, against Mr. Himes.

"We learn that there is no difference of opinion among the Adventists, and that they are unanimous in regarding this suit as a malicious prosecution, designed to injure the character and influence of Mr. Himes and of the Adventists generally,—as an article in another column from them will show. We learn that the efforts to disturb Mr. Himes' Tent meetings have not resulted according to the wishes of the actors, but have called forth the sympathy and interest of those citizens who have knowledge of the case, so that the meetings have been well attended, and good order observed."

*Mirror of the 25th.*

We give the article of the Providence brethren in another column, which will give a little insight into the nature and object of the suit which has been commenced against Mr. HIMES, and the peculiar emotions which must have actuated it.

In Feb. last Elders E. BURNHAM, OSLER, and KIMBALL, held a series of meetings in Providence, which were greatly disturbed by the same agent, who announced to the audience, many of them strangers, that he had the trial of J. V. HIMES before the Chardon-street Church, for distribution, and then he distributed the same to the strangers present. It was evident at the time, that the sole object of himself and his principal was to bring odium on Mr. HIMES, and to so disturb the meetings being held, that no good should be effected by them, while the cause should be disgraced, and the brethren brought into contempt. This was repeated several evenings. The advertisement given on p. 4 of the preface to the "DEFENCE" was also then given in several papers, showing that the design was maliciously to pursue Mr. HIMES "with a relentless hand to the judgment" as the principal avows himself determined to.—Shortly after that, Mr. HIMES visited Providence, and held a series of meetings, and the same emissary

was present, distributing his pamphlets—during the evenings of the week, and on the Sabbath.

This made it difficult to keep up any interest, and caused strangers to turn away in disgust. The same was repeated by him, with the addition of impudent and personal remarks, and contortions of the face, on a subsequent occasion when Mr. HIMES visited Providence. On Sunday July 20th, at the close of a series of tent meetings held at Phenix, R. I., the same emissary was there in the performance of his master's dirty work, circulating the same libelous pamphlet, and account of a mock trial, evidently determined to vex and annoy Mr. HIMES, to bring odium on him, and divert the minds of those present from any good impressions that might have been effected. One of those to whom he gave a pamphlet, who knew something of his own former history, asked him if he had also a history of his own past life (!). The emissary thought he should not be held responsible for his conduct previous to his conversion! On Wednesday Mr. HIMES had commenced his tent meetings in Providence, and in the evening saw the same fellow, with his libelous pamphlets for distribution. Accordingly he put the audience on their guard against him, and defeated his efforts to circulate; for even the rowdies present manifested such contempt for a person thus engaged that they would not receive them from him.

Defeated and chagrined, he commenced this suit. But on what he bases his charge has not yet transpired—no specification of the offence having yet been submitted by him. To show that it is a malicious prosecution, he has inserted the following advertisement and continued it in the Providence daily papers:

"ARREST OF REV. J. V. HIMES:—Elder J. V. Himes, was arrested in this city on Wednesday, July 20th, on a charge of slandering Mr. Wm. M. Williams and placed under bonds to the amount of \$3000 to appear at the Court of Common Pleas.

"Mr. Williams wishes it distinctly understood, that he does not consider the pamphlet he has been circulating as libelous in any form or particular."

The brethren now have the facts in the case. We doubt that they will affect every lover of truth and justice alike. They will see that no efforts will be spared to destroy the *Herald* office, that envenomed spite and malignity can effect. These men are determined to pursue Mr. HIMES with all manner of annoyances, to disturb his meetings, circulate libelous pamphlets and reports of mock trials, respecting him, and persecute him with malicious and vexatious suits at law, until they crush him. Will God permit such injustice and persecution to prosper? It is doubtless permitted for good. It shows us the need of patience when beset by enemies,—of indulging in a forgiving spirit when reviled, and spit upon, and insulted by those who have themselves nothing to lose by a warfare of this kind. We hope that our friends will not allow themselves to be disturbed by these things; but rather rejoice that he is accounted worthy to suffer for CHRIST'S sake.—He had no difficulty in getting bail, a brother offering at once to be responsible. The brethren will see that this suit is not the work of this agent alone, but that he is sustained in it by the principals whose agent he is,—backed by their entire party. The Court sits in December. As we are to be subject to heavy expenses by this attack, those who wish to show their sympathy by some tangible assistance, will be of material aid at the present time. There is no doubt but that a law suit has been courted by them from the first, and that these annoyances have been made for the purpose of provoking Mr. HIMES to prosecute them, failing in this, they have resorted to CESAR.

We learn by Elder BURNHAM, that on the Sabbath the meetings were well attended, that the pamphlet circulator was again on the ground attempting his work, that the citizens generally regarded him with perfect disgust, that the meetings closed well, and that Mr. HIMES had gone to pitch his tent in Hartford in good health and spirits.

#### To Correspondents.

J. R. M.—We could not advise you to commence a work of that kind, unless you have been long familiar with the history and condition of the subject, and have at hand the productions of standard authors.

D. BOSWORTH.—We understand that the number in the 14th of Rev. symbolize all the redeemed; but in the 7th, as including only those changed at the advent. It is a perfect number, and in each case includes all who participate in the events to which it is applied, and is therefore applicable to each case. We don't know who originated the other view; but we suppose that this was originated by no man,—the connection and the laws of symbols requiring us to believe that such is the revelation of Jesus.

J. H. THOMAS.—Those are important questions; but as there are papers devoted to them, we prefer to fill our columns with matter referring to the more important one for which the *Herald* was originated, believing that "he that hath this hope in him, will purify himself, even as he [CHRIST] is pure."

J. P. JR.—When DAVID said in his heart, "I shall now perish one day by the hand of SAUL," he put his trust in God and was protected. His preser-

vation was not owing to any clemency on SAUL'S part. Had such malignity found a fit opportunity assassination would have been DAVID'S fortune.

#### REVOLUTION IN CUBA.

By the arrival of schooner "Pauline" at New York, we are in possession of full particulars of the outbreak at Puerto Principe. She also brings the Declaration of the Revolutionists. The news by this arrival is up to the 14th of July from Puerto Principe, being eleven days later than the last accounts, and is the most direct of any yet received. The rising of the people in the neighborhood of Puerto Principe is fully confirmed, which was received by the Cherokee. The following is a condensed account of the rising in the Cascorro mountains, and although not essentially different from that previously published, is more in detail:

The Pronunciamento for Independence was made on the 4th of July, on which day the first real battle for liberty may be said to have taken place. The Government troops previously sent out to make prisoners of the revolutionists came up with the guerilla party of Joaquin Agüero y Agüero, at the foot of the Cascorro mountains, and about four or five miles from the village of that name. The Cubans numbered two hundred men, and the Spaniards three hundred men, consisting of 100 lancers, and 200 infantry.—After a sharp engagement the Spaniards fled, their captain and twenty others being killed, together with eighteen wounded. The Cubans had only two or three wounded, and none killed. Twelve Spanish soldiers came over to the Cuban side. This battle inspired very great confidence among the people, and immediately the numbers of the insurgents increased rapidly. At the last accounts they were known to number 1,000 men and more. These were divided into five guerilla parties of 200 men each, under the commands of Joaquin Agüero y Agüero, Francisco Agüero y Estrada, and Ubaldo Arteaga y Pina.—These parties are stationed around in the strongholds in the vicinity of Cascorro and Puerto Principe, drilling and augmenting their numbers.

After the battle of the 4th, the Spanish troops hurried back to Principe, seventeen leagues from Cascorro. When the news of the defeat reached Principe, there was a great excitement among the people, and nothing but the large number of soldiers prevented a general rising and massacre of the troops. The garrison is over 4000, but notwithstanding this large number, Gen. LEMERY did not dare to withdraw a single man to go out in pursuit of the Cubans for fear of a rising, but awaited the arrival of reinforcements from Havana, having sent for 2000 men. (The last news from Havana stated that these troops had sailed for Principe, 450 miles distant.) Thus while Gen. LEMERY was confined at Principe, the Cubans were gathering numbers and strength.

At the last accounts from Principe many of the Cubans had left the place to join the guerillas. From the town of Bayamo a party of 200 men had gone up; from Villa Clara 100, and numbers from Nuevitas, and all the towns in the vicinity of Principe. As fast as the news spread the people sent parties off to the mountains, so that the number of the insurgents will have become very formidable before the Spanish troops can be brought against them, but the Cubans are poorly armed and labor under many disadvantages. Agüero Sánchez was confined in prison at Principe; he is the son of one of the most influential men in the place. It is supposed he will be shot.

The following paragraphs are contained in a despatch from New Orleans:

A private letter has been received here from a highly influential American merchant in Havana, stating that the Spanish government is endeavoring to smother the particulars of the recent outbreak at Puerto Principe, in order to prevent creating a sensation in the United States. The insurrectionary movement is represented as being quite formidable.—Americans have been for some time past drilling the insurgents.

It is said that a ship from New York, with arms and ammunition for the insurgents, had succeeded in landing her cargo. Several others are daily expected to arrive. The government has spies out in all directions. Two Spanish officers of high rank had been imprisoned, on suspicion of favoring the insurgents.

It is reported that an American had been garrotted, on suspicion of being concerned in the insurrectionary movement.

A dispatch published in the New York papers, says that in the engagement on the 15th, the patriots defeated the Spanish troops, after fighting bravely for twelve hours. The cry of the patriots was—"Lopez, Quitman and Liberty!"

NOTICE.—Our list of two hundred ministers, to whom the *Herald* is sent free, is now full.

#### Postage.

As all letters (not weighing over half an ounce,) may now be sent a distance of three thousand miles for three cents postage, when paid by the sender, which, if not thus paid, will cost the one who receives it five cents, it is expected that hereafter all who write letters will pay their own postage. Where a person wishes for an answer about what concerns only himself, or his own business, he will, besides paying his postage, inclose a letter-stamp to pre-pay the returned letter with.

Those writing from Canada, can now pre-pay their letters to any part of the United States for six cents.

We find that, under the new law, we have to pay one cent on each paper we send to Canada. We shall therefore be under the necessity of discontinuing to those in Canada, &c., who do not pay for their paper in advance.

Those wishing books sent to them by mail, will please to read the advertisement of books in another column.

#### POSTAGE ON THE HERALD.

Subscribers will receive the *Herald* at all post-offices within fifty miles of Boston, at five cents per quarter.

Over fifty, and not exceeding three hundred miles, ten cents per quarter.

Over three hundred, and not exceeding one thousand miles, fifteen cents per quarter.

Over one thousand, and not exceeding two thousand miles, twenty cents per quarter.

Over two thousand, and not exceeding four thousand miles, twenty-five cents per quarter.



## CORRESPONDENCE.



## SERMON.

Preached before the Second Advent Conference, held in Boston, Thursday afternoon, June 9th, 1851.

BY ELDER H. PLUMMER.

TEXT.—“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”—2 Tim. 4: 1-8.

It is generally considered that dying men will speak the truth. The apostle, when he uttered the text, was under sentence of death, and the day was appointed for his execution. He had embraced the Gospel, after having been a zealous persecutor of the church, and became an eminent and successful preacher of the Lord Jesus Christ. We nowhere read of his becoming lukewarm in the cause he had espoused; he ever stood firm and faithful in the discharge of his duties, and the fulfilment of his sacred vows. The truth he advocated was not only interesting to him during his term of life, but in view of all eternity.

Standing, with a clear view of his responsibility, and having his eye fixed on the young man, (Timothy,) to whom was to be entrusted the Gospel message, he gives him the solemn and impressive charge in the text.

From the text it is evident, that the apostle believed in a coming judgment, and looked for the kingdom to be established when the Lord Jesus should appear to judge the world. It was with these facts before him—the personal appearing of Christ—his coming to judge the quick and the dead—and the reward of the saints when they should reign with him eternally,—that the apostle gives the admonition, “to preach the word.”

There is no position in society of greater responsibility than that of a preacher of the gospel. If he preach error, or those doctrines that lead souls to ruin, how awful! how solemn!

We believe it to be the prerogative of God to choose his own preachers; and if they be thus called, how important that calling! Hence the apostle's care to give Timothy plain instructions—what he is to preach: not himself, not his fancies, but “the word.” The preacher, then, should feel and realize that what he speaks, what he teaches, will be reviewed at the judgment, and he must then render a strict account of his stewardship. If the preacher makes the Bible “the man of his counsel,” and learns therefrom the guilt and danger of the sinner, and faithfully warns him, although he may not see the immediate effects of his preaching, he may be assured that it will ultimately be seen, for we are taught that the word spoken will be a “savor of death unto death,” or a “savor of life unto life,” to all who hear:—when the books are opened, he will stand acquitted, rejoicing in the fruits of his labor.

We learn from the text, that men will “turn away from the truth.” It is, therefore, of great importance that the preacher of the gospel should preach the truth,—clear, simple, lucid truth. He should not be fond of new things. We have had many strange doctrines among us, and by this means many have been turned away from the truth unto fables.

Brethren, it is dangerous work to trifle with serious things,—with the word of God! The scriptures are not ambiguous,—they are plainly written, and in order to meet with the approving of the Judge of quick and dead, we must present, with humble carefulness, the unadulterated truths of the gospel of the Lord Jesus Christ. It is important that we receive and preach that which we are fully satisfied is the truth. How many run well for a season, and give high promise of being useful, but hastily turn to something that appears like the truth;—they turn away and fall from their steadfastness, and become an injury to the cause of God. O, how essential it is that we teach the truth, purely, distinctly, clearly! Preach the word! abide by the Scriptures, and those points which are not fully made clear, leave for the future to reveal.

We are taught that “the time will come when they will not endure sound doctrine.” Has this time ever come? If never before, it has in our day. Men do not love the simple truth, they “turn away their ears” from it, and “heap to themselves teachers, having itching ears.” The history of the last ten years is a demonstration of the truthfulness of this part of our text; men turn away their ears from the truth, and are “turned unto fables;”—they prefer fables to the truth, and choose teachers who will satisfy and please their “itching ears,” and gratify their love of novelty! They are described in our text as professors of religion! and it is from such that the blessed doctrine we preach has received its most bitter opposition; from this source we have received our most severe trials and afflictions, whilst preaching the coming of the Saviour. Those who preach this doctrine, must lose their reputation. So did the Saviour lose his; and it is sufficient for the disciple to be as his Lord. The time has come when men turn from the truth unto fables.

This being true, it is important that the preacher of the gospel be diligent in his calling. We have more than the worldly to contend with—those also who turn from the truth—those who profess godliness.

It is important that the preacher of the gospel be a man of God; not only show himself so in the pulpit, at his home, but in all places. It is said that some men ought to be always in the pulpit, and never out. The world watches the preacher in his daily walk. He may, whilst preaching, exhibit much feeling, weep over his subject, and speak with the tongue of eloquence, and unless his life corresponds with his doctrine, he will accomplish but little good. We must preach out of the pulpit by our example, as well as in the pulpit by our words.

Said the prophet to Timothy, “Watch thou in all things.” Be vigilant—watch against temptations—false doctrines—all the varied ways with which Satan would turn men from the truth—every opportunity to do good. How important this caution! “Endure affliction.” You must suffer, but endure thou as a good soldier of Jesus Christ. “Do the work of an evangelist, and make full proof of thy ministry.” In all the places to which you may find access, try to the utmost your power to do good to the souls of men.

Now, the apostle refers to the approaching event for which he was ready. “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight;”—I have made no compromise with the enemy,—I have waged a good warfare.—He had valiantly contended against error, and for the truth,—he had “finished his course,”—he had “kept the faith,”—he had been stabled-minded, not one thing to-day, and another thing to-morrow. The Baptist minister in Haverhill, when asked why they did not put a vane on their meeting-house, replied, “the wind always blows one way with us.” So with the apostle—“I have kept the faith.” Would that every Adventist had kept the faith; we then should not have had so many trials as we have had—so many difficulties to contend with,—so many head-winds to encounter.

“Henceforth there is laid up for me a crown of righteousness.” The infidel might think Paul beside himself, just going to die, and yet he is looking forward to a crown! The resurrection of the dead, to which the apostle looked for his reward, is the great doctrine of the Bible,—this we heartily believe. He assuredly expected to live again, and be clothed with glory and immortality in the kingdom of God.

“Which the Lord the righteous Judge shall give me at that day.” What day? The day he will judge the quick and dead—when Christ comes. Then, if faithful, we shall, with Paul, receive “a crown,” for the apostle adds, “not to me only, but unto all them also that love his appearing.” Here we have presented a scriptural test of Christian character,—the loving the appearing of Jesus Christ. If we love our Saviour, we shall love his coming. Do we truly love his appearing? Is the day referred to in the text, when he “shall judge the quick and dead,” a day of joy to us? All who expect a reward, should expect, prepare, and wait for his second advent from heaven.

This is to me above all other subjects, the most important. I read with lively interest the death and sufferings of Christ; but when I reflect on the reward of eternal life, and the resurrection of the dead, it becomes to me a subject of the most intense interest. When I first heard of this doctrine, how my heart rejoiced in the prospect, and my mind has been unvaryingly fixed in this great truth, and I feel glad to be with kindred spirits to-day, who are of the same glorious faith. Let me say to all, stand fast, do not be moved from the hope of the gospel. To all my ministering brethren I would say, let us prove faithful to the end. Let us gird on our armor anew, and then the King at his coming will say unto us, “Well done, thou good and faithful servant, enter thou into the joy of thy Lord.”

## CAST THY BURDEN UPON THE LORD.

The children of God, during their earthly sojourn, are frequently harassed by perplexing cares and soul-crushing trials; and the propriety of casting them upon the Lord, in obedience to the Divine injunction, and soul-cheering promise of sustaining grace, may be argued from the simple fact, that He alone fully understands our circumstances, and is the only being on whom we can confidently depend for deliverance. Were we to make known our sorrows to an unbelieving world, we should but display our weakness, and be laughed at for our folly. If we tell them to our enemies, by whom we have been severely tried, with the hope of exciting their commiseration, they may probably charge us with having acted imprudently in the management of our affairs. If we name them to our general friends, they may be tempted to suspect our motives, and imagine that we are solicitous to excite their sympathy! But if we go to the fountain-head—the everlasting Jehovah, who is all-wise, and almighty, He will not misunderstand our object, suspect our motives, or treat us unkindly; and if we pour out our souls' complaints, and lay our heavy burden before Him, he will either remove it from our shoulders, or give us additional grace to bear it, so that its intensity will be decreased, and its weight lightened!

Were you ever at sea during a storm, when the winds howled, and the thunders rolled, and the lightnings flashed, and the torrents descended, and the waste of waters boiled, and foamed, and dashed against the vessel, causing her to reel from side to side, her jointed timbers to creak, and her terror-stricken passengers to realize that but a few frail timbers separated them from the grasp of death, and that at any moment they might sink a prey to the enraged elements? Oh what a scene!—what a climax of solemnity to behold the terror-stricken passengers, and crew! But they cry unto God in their distress.—He hears their prayer, and commands the restless waves—“Be still!” The storm at once abates, the dark and angry clouds disperse, the billows cease their rage, the sun's bright rays gleam forth, and the vessel, with her recently affrighted, tempest-tossed crew, glide gently along, with their fears allayed, the sky clear,

the zephyr breezes gentle, and the sea as smooth and calm as a rippling river near a summer's residence.

There is a very striking resemblance between a sea voyage, with its storms and tempests, its calms and hurricanes, and the voyage of life—with its joys and sorrows, distresses and gloom. But O! what a calm and heavenly serenity of mind the afflicted child of God frequently experiences, when he has cast all his sorrows at the feet, and breathed all his complaints into the ear of his heavenly Father.—A peaceful serenity not to be described, but which, after paroxysms of distress, tranquillizes every emotion; and after being surrounded with dark and gloomy clouds of despair and dread forebodings of blighted future prospects, the beams of His countenance smile upon us, and illumine our pathway with brilliant rays of hope, and present to our gaze a glimpse of the glory awaiting us on the celestial shores of our “purchased possession.” And although our enemies may despise us, backbiters misrepresent us, our brethren suspect us, and friends leave us,—if we cast our burden upon the Lord, and trust in the strength of His almighty arm, he will not forsake, but sustain us. In times of need He will supply our wants; when weak, He will be our strength; in seasons of deepest distress, He will deliver us; and when the darts of the enemy are flying around us, He will be our defence and shield! Therefore, with such a friend, and tower into which we may enter and feel safe, if we keep in the path of duty and do His will, we may go forward, fearless of men or devils. Then let us cast our burden on the Lord, and

“Give to the winds our fears,”

feeling assured that *He will sustain us.*

The delightful calmness and heavenly peaceful serenity which, after seasons of trials, pervade and refresh the soul of the Christian, may be viewed as its salty-valve, and a most invaluable blessing. It is frequently attained, however, through banishing groundless fears, keeping difficulties beneath our feet, soaring above life's trials, and placing our enemies, as it were, far from us, or making their fiery arrows powerless through the solid shield of faith. O! may we frequently have our souls thus refreshed, and hear the Spirit whisper, “Peace be still.”—

“Fear was within the tossing bark,  
When stormy winds grew loud;  
And waves came rolling high and dark,  
And the tall mast was bowed.  
And men stood breathless in their dread,  
And baffled in their skill:  
But one was there, who rose and said  
To the wild sea, ‘Be still,’  
And the wind ceased: it ceased. That word  
Passed through the gloomy sky;  
The tumbled billows knew their Lord,  
And sunk beneath his eye.  
And slumber settled on the deep,  
And silence on the blast,  
As when the righteous falls asleep,  
When death's fierce throes are past.  
Thou that didst rule the angry hour,  
And tame the tempest's mood,  
On send thy Spirit forth, in power,  
On our dark souls to brood.  
Thou that didst bow the billows' pride,  
Thy mandates to fulfil,  
Speak, speak to passion's raging tide,  
Speak, and say, ‘Peace, be still!’”

But we must never be off our guard,—a calm is not unfrequently followed by a storm, and a storm succeeded by a calm,—great ease of mind by unusual annoyance, and ecstatic happiness by a corresponding depression. Human nature is weak, and absence of temptation is sometimes followed by the enemy's fiercest darts; and not unfrequently Satan may for a time leave us in order to beguile and cause us to descend from our watch-tower, find us off our guard, and then seize upon us with unusual fury for his prey. Our experience is fluctuating, and we are not always in the same state of mind; our blessings differ in their nature, and our temptations in their intensity;—in view of which we must continually bear in mind that Satan is always on the alert, and knowing that his time is short, he is in great wrath, and going about as a roaring lion seeking whom he may devour.

If faithful to the trust committed to us, all will be well. May the Lord enable us to endure hardness as good soldiers of Christ Jesus, who will soon appear to deliver us. Ere long we shall bid our eternal farewell to all our temptations, trials, and sorrows, and, clothed in immortality, enjoy the “rest that remaineth” amid the never-fading glories of an inheritance, incorruptible, undefiled, and that fadeeth not away.

J. W. BONHAM.

Newport (R. I.), July 12th, 1851.

## LETTER FROM J. L. CLAPP.

DEAR BRO. HIMES:—There are many things that are calculated to fill the hearts of those that are being tried in the furnace of affliction, with joy and rejoicing. For what has God given us so many rich and glorious promises, if not for the encouragement and consolation of his children? Says our blessed Lord, “If I go away, I will come again, and receive you to myself; that where I am there, ye may be also.” To look forward to the fulfilment of this blessed promise is calculated to buoy up our spirits while passing through the trials of this life. The prize which lies at the end of the race is worthy of any sacrifice, not excepting life itself. Says the apostle, “You doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.” The coming of Christ, then, was the hope of the apostle; hence he says: “For our conversation is in heaven, from whence also we look for our Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

Yes, Christ the hope of glory! He is the chiefest among ten thousand, and the one altogether lovely.—The very name sometimes causes a thrill of joy to go through our whole being,—and our hearts melt in

contrition before him. We look up with filial affection to him, and rejoice that we have a spirit in our hearts, crying, “Abba Father.” It was for the name of Christ the apostle Paul suffered those afflictions, which he calls “light,” and which are but for a moment. “Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;—by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers, and yet true; as unknown, and yet well-known; as dying, and behold we live; as chastened, and not killed, as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” Glory be to God for such a hope as this, and that the afflictions which our blessed Lord has bequeathed to his children in this life, shall work out for them an exceeding and eternal weight of glory.

I hope, Sir, that the afflictions that you have and may yet be called to endure, may work out for you the peaceable fruits of righteousness, and that in the paper that you publish from week to week, you may not cease to give the household of faith meat in due season, and be not moved away from the hope of the gospel, which Paul and the other apostles preached, and which occasioned them much suffering; in which they did but fill up that which was behind of the afflictions of Christ in their flesh for His body's sake, which is the Church; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. Says the apostle: “There is a glory in being counted worthy to suffer for Christ's sake; but as an evil doer or as a busy-body in other men's matters, may you by the grace of God be delivered, and come behind in no gift, waiting for the coming of our blessed Lord;” leaving for others that like no better business, to turn to vain jangling, and to words that gender strife, to new messages, to another gospel, which is but a perversion of the one given us by our blessed Lord. To such I would take this opportunity to say, that we can dispense with their labors in this community, feeling no desire to bid them God-speed. Such ones have too long been instrumental of scattering fire-brands, arrows, and death among the people of God, under pretence of zeal for the Lord. Of such the apostle speaks: “Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.”—Rom. 16:17, 18.

To brethren scattered far and wide I wish to say, from such turn away, have no fellowship with the unfruitful works of darkness. If Christ is formed in us the hope of glory, the desire of our hearts will be to see the King in his beauty.—He who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Says the Psalmist, “I shall be satisfied when I awake in thy likeness.”

The coming of Christ is our hope—our only hope—for he only can change our vile bodies, and make them in the likeness of his own glorious body, for he has power to subdue all things unto himself. The hope of the gospel is full of glory; it embraces a far more exceeding and eternal weight of glory than the glory of this vain world. Let us run, then, not like those that beat the air, but like those that win the prize.—Let Christ be our motto. None but Christ can fill the aching void within. He is the Alpha and Omega—the beginning and the end—of our faith. Then let us not be moved away from the hope of the gospel. Yours, looking and waiting for the chiefest among ten thousand, the glory and consolation of Israel.

Homer (N. Y.), July 11th, 1851.

## LAST WORDS OF THE SAVIOUR.

“In my Father's house are many mansions—I go away to prepare a place for you.”

These are among the last words of our suffering Saviour, when his visible presence was no longer to be enjoyed by the favored ones who had forsaken all and followed him. Well might the disciples in sorrow gather round him, since he in whom they trusted had just informed them that his stay among them was to be short, and had said, too, that one of them should betray him to his foes. How must the affectionate heart of the beloved John have withered when, as they lingered round the board where Jesus sat among them for the last time, and the question was asked which of them it should be—he with a faltering tongue whispered, “Is it I, Lord, is it I?”—harboring as little suspicion of the others as himself. Little did the bold, enthusiastic Peter, who was sure he would lay down his life rather than prove untrue to his adored Master, think that in the hour of temptation he should forsake, much less deny his Lord.

The day was closing, when Judas, having yielded to the power of temptation, went forth upon his dark errand, collecting a band of men and officers from the chief priests and Pharisees, that when the hour of darkness should have fully come, he might deliver into their bloody hands Him for whom he had probably professed as much ardor of affection as had any of the disciples. While he, the wretched traitor, was busily engaged in his real master's service, what was the employment of the blessed Saviour? Having loved his own, he loved them to the end. After giving them a lesson and setting them an example of deep humility, he forewarned the impetuous Peter that he would fall; gave them a new commandment, that they should love one another as he had them; left with them that peace for which the worldling must ever seek in vain, promising them in his absence the Comforter; set before them the hope of his return, to receive them to him his bade them with confidence to ask the Father in his name whatsoever they would, and promised that their petitions should be granted; exhorted them to abide in him the living and life-giving vine, that they might bring forth fruit to the praise of God; warned them







## THE ADVENT HERALD.

BOSTON, AUGUST 6, 1851.

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(From the Providence "Mirror" of July 25th.)

## Advent Tent-meeting—The Suit.

To the Friends of Order and Christian Liberty:—Fellow-citizens of Providence and vicinity:—A notice having appeared in the Providence "Mirror" of this morning, stating that "Elder J. V. Himes, the Advent preacher and editor of the 'Advent Herald,' was arrested at the Big Tent yesterday afternoon, on a charge of slandering the character of Mr. Wm. M. Williams," on whose complaint he was arrested; and that he had given \$3000 security to appear at the next term of the Common Pleas; the said notice being calculated to deceive the public, and injure the character of the said Elder Himes; who are cognizant of all the facts in the case, have felt constrained to give a simple history of them, that you may judge respecting the motives which have actuated this suit, and the justice of the case.

Something more than a year since, several evil disposed persons were detected in a conspiracy to destroy the character of Mr. Himes, and to displace him from his position as editor and publisher of the "Advent Herald." They afterwards published a libelous pamphlet, entitled "The Trial of Elder J. V. Himes before the Chardon-street Church, Boston;" but the said "Chardon-street Church" have pronounced the said pamphlet "a base and libelous imposition"—no such trial having taken place before said Church; and what purports to have been a trial "being planned, controlled, and reported by those who first conspired together privately to attempt the destruction of Mr. J. V. Himes' moral character,"—the most of whom had gone out from said church, and called themselves by its name. These disaffected persons having "refused the most honorable terms of investigation," took their course against him in his absence. The wickedness and malice of this pamphlet was fully shown up by Elder Himes, by the publication of the secret correspondence of the two principal conspirators, who had pledged the one to whom they wrote not to betray them, and one of whom demanded that his letters should be burnt.

Being fully exposed in their secret workings, it was hoped that they would desist from their course; but it seems they are determined to persevere, by a series of petty annoyances. One of the principal secret workers, who requested a brother he had written to, "to do me [him] the favor to burn every one of the letters I have written to you of late, i. e., the three last, that there may not be a vestige of evidence that I have written to you on the subject," has come to this city and taken the lead of a small party of disaffected persons who had gone out from the Adventists here, but who have been entirely unopposed, and not interfered with in any way. The plaintiff in this suit is one of the leaders of his party, and an inmate in his family; and since that conjunction, has identified himself with that principal, and circulated the afore-mentioned libelous pamphlet at our meetings and elsewhere, to the disturbance of our peace and religious liberty. On several occasions, when Elder Himes and others have visited us, and strangers have been present and become interested in our meetings, this agent has repeatedly announced, immediately at the close of the service, that he had such a pamphlet to distribute, and has circulated them—even after many entreaties to desist from his course—at the expense of the peace of our city and of our just rights. Last week, as Elder Himes was holding a tent-meeting at Phoenix, in this State, the same agent pursued the same course there on the Sabbath, evidently with the design of doing what he could to destroy Mr. Himes' character, and to prevent any good resulting from the meeting.

Mr. Himes having commenced a tent-meeting in our city, he saw, on Wednesday evening, the same person present to distribute his pamphlets. He accordingly put the congregation on their guard, by informing the audience of the nature and design of the course being pursued, and the character that the person must bear who would be guilty of descending to such an act of meanness, not saying who was thus engaged. For thus protecting himself and us from the malicious designs of the writers of that pamphlet, this action for slander has been instituted.

In view of these facts, those persons whose names are annexed were appointed a committee, at a meeting of the Ad-

ventists of this city and elsewhere, after the services at the tent this P. M., to state the facts and prepare a suitable expression, as in the following preamble and resolutions:

Whereas, our meetings have been thus disturbed, our order outraged, and our liberty trampled upon; and whereas our beloved and respected Bro. Himes has been pursued by these malicious annoyances, one of the authors of which has avowed that he will "pursue him with a relentless hand to the judgment;" therefore

Resolved, That we, the Adventists of this city, and others present, have no fellowship whatever with the principals or agents in these unchristian acts; and we would warn all good and quiet citizens against being deceived by them.

Resolved, That we have for many years been intimately acquainted with Elder J. V. Himes, and have full confidence in his Christian integrity and moral worth.

Resolved, That we regard this suit for slander as the result of defeated malice; and instituted for the purpose of harassing Mr. Himes, and bringing odium on his name.

Resolved, That we claim for ourselves the privilege which we accord to all, of peaceably worshipping God unmolested, in accordance with the principles on which our colony was founded. (Signed)

ANTHONY PEARCE, ARNOLD W. BROWN, JOHN LONSDALE, JAS. WOLSTENHOLME, CHAS. Sisson, GILBERT R. GLADNING, WM. A. MUNROE, THOMAS SNOW, GEO. S. HARWOOD, R. R. KNOWLES, Committee.

The above report, being read to the Adventists at the close of the evening services, was unanimously adopted, and it was voted that it be published in the "Mirror," and other city papers. (Signed) I. H. SHIPMAN, Chairman.

G. H. CHILD, Secretary.  
Providence, July 25th, 1851.

CLINTON TENT-MEETING.—It is expected that this meeting will be sustained by the brethren in Boston, Salem, Newburyport, Haverhill, Lowell, Lawrence, Clinton, Worcester, Holden, Nashua, Fitchburg, and elsewhere. It is to be hoped that the Adventists in all these places will make a general rally, and bring their tents with them. The ground selected for the meeting is just out of the village of Clinton, about half a mile from the depot. A carriage will run to the camp-ground. Clinton is situated on the Nashua Railroad, between Worcester and the Groton junction, and is accessible by all the New England railroads.

Brethren, friends,—all, come up to this feast! Lay aside your worldly cares for a week, and consecrate all to God. Come up in the spirit of prayer, and in Christian fellowship and love.

L. OSLER,  
D. T. TAYLOR, JR.  
I. H. SHIPMAN,  
J. V. HIMES,  
H. PLUMMER,  
J. PEARSON, JR.  
W. BURNHAM.

BRO. BLISS:—We arrived here last evening, and preached in the Fourth Church. To-day we are putting up the Tent, on the corner of Talcott and Market streets, and shall be ready for meeting this evening, or to-morrow. We have a most hearty reception, and the prospect of a glorious meeting. Tent ground, Hartford, July 29, 1851. J. V. H.

No. 376 of *Littell's Living Age* has been received. This No. contains a very interesting article from *Chambers' Papers for the People*, on FICHTE, the celebrated German philosopher, with other selections of a varied but substantial character. Those who would obtain the choicest specimens of the best periodicals of the day, and can appreciate literary excellence, will find what they desire in this work. It is published weekly by E. LITTELL & Co., Boston, at \$6 per year.

Should any among our community have the ill luck to contract a cold, or the prevalent influenza, *Ayer's Cherry Pectoral* is recommended to such as an efficient agreeable medicine—sure to relieve them.

Elders EDWIN and WESLEY BURNHAM will accompany us to the Tent-meetings at Champlain, Buffalo, and Rochester, N. Y.

From a notice in another column, it will be seen that Elder I. ADRIAN purposes to visit those churches which may wish his services. We commend Bro. A. to our brethren everywhere, as a useful and judicious laborer in the cause, and hope he will be sustained. His address is Bridgeport, Ct.

Elder L. KIMBALL has arranged with the committee of the Providence church, so that he can now respond to calls from destitute churches to some extent. His address is Providence, R. I.

## BUSINESS NOTES.

Joseph R. Mathewson, \$3.—You do not write where your paper has been heretofore sent, so that we do not know how to credit you the money received.

R. E. Gorton.—The dollar you paid to Bro. Barringer in January, and the one to Bro. Himes in February last, were both placed to your credit, and acknowledged in the Herald at the time. You now owe \$1 to the end of the present vol.

G. W. Burnham—M. G. owes 50 cts.  
W. Busby—E. Tenney was credited \$1 to 430, at the time you mention—leaving \$4 now due.

J. D. Wheeler.—The figure on the margin of your paper was made through mistake—it was designed for M. C. You are credited on the Herald to 354, and on C. H. to 72. Where does W. Varum's paper go? If you will let us know we will make the correction. I enclose excuse the oversight.

## TO AID IN OUR TENT OPERATIONS.

We need help in our Missionary and Tent-meetings very much. We have been much prospered in them, but have not received an adequate pecuniary support. However, we thank our friends for their assistance thus far.

Polly Lee ..... 5 00  
J. Mann ..... 4 00

## ADVERTISEMENT.

DEAR BRO. HIMES:—I wish you would put in your paper the following note, caused by looking through your "Defence," which has just been received. Insert it as an advertisement, if you please, for two months, and charge me accordingly. H. TANNER.

To the Readers of the *Advent Harbinger*:—DEAR BRETHREN:—It will be recollected by you, that Elder March, in his paper some time since, in January last, after reading my certificate in "Supplement" No. 2 of the "Herald," published a contradiction of the matter therein contained, claiming to take the same from my own proposition, which in my certificate was alluded to, and which was dated Sept. 4th, 1850. In the number in which he published that, I charged him with wilfully, and laboring long with him to have the same corrected, but without effect. I have caused my letters, propositions, and all, so far as I have copies, (for Elder M. has suppressed a part of my papers, and refuses to give them up,) to be published in a book called "Himes's Defence;" they are contained between pp. 222 and 233 of that work. My object in this notice is to call your attention to those letters, and ask for them a careful perusal, and that if Elder M. is right in the course he has pursued, he should be freed from blame, and if wrong, that you should honestly hold him responsible for the wrong. I am willing to submit myself to the same rule. Allow me also to speak for this whole "Defence" a careful and prayerful perusal, that you may judge correctly as to this warfare upon brethren. It will not hurt you to know the truth. May God guide you by his Spirit and love to judge righteous judgment. Yours in love, H. TANNER.

## APPOINTMENTS, &amp;c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received at the *last*, by Tuesday evening, or they cannot be inserted until the following week. Bro. N. Billings will preach at Troy, Vt., Aug. 13th, instead of Derby Line, as before appointed; at Richmond, Sabbath, 17th; Montgomery, 19th; Johnston, 20th; Morrisville, 21st; Waterbury, Sabbath, 24th; Claremont, N. H., 26th.

Bro. K. L. Hastings will preach at Winstead, where Bro. Grant may appoint, Aug. 8th; Litchfield, where Bro. Hall may appoint, 9th; Kent, 10th; Roxbury, 11th; Pleasant Valley, 14th—each, except Sabbath, at 5 P. M., or evening, as the brethren may choose.

I will commence a tent-meeting at New Durham Ridge Wednesday, Aug. 20th, and continue over the Sabbath. Bro. J. Couch will attend. J. CUMMINGS.

Providence permitting, I will preach in the "Union meeting-house" on Turner's Hill, Whitefield, Sunday, Aug. 10th. C. W. WELLCOME.

Bro. D. Campbell will preach at Toronto, Aug. 6th, 6 P. M.; Bro. Griggs, 7th do; Nelson, 8th do; Father Campbell's, 9th do; Bro. Burroughs, 10th, 3 P. M.; Bro. Naves, 11th, 6 P. M.; Deacon Howard's, 12th do; Bro. Truman Wilcox's, Norwich, 13th do; Mr. Gray's, 16th.

I will preach at Baltimore, Md., from Aug. 6th to the 10th, and in Centre County, Pa., 14th and onward. I. R. GATES.

Bro. Hawkes will preach in Hartford the first Sabbath in August, and Bro. Edwin Burnham the second.

I am now at liberty to visit and labor as the Church shall call. Letters may be directed to Bridgeport, Ct. I. ADRIAN.

Bro. F. H. Berick will preach in Lowell, (Masonic Hall,) the first Sabbath in August.

Bro. A. Sherwin will preach at South Newbury, Vt., Sabbath, Aug. 10th, and at North Danville Sabbath, 17th.

The Lord willing, I will preach at Hillsborough, N. H., Sabbath, Aug. 10th. BENJ. LOCKE.

Bro. Munger has sent us the following notice for publication.—Having confidence in his professions of friendship and sympathy for the Advent interest, and his utter abhorrence of the late "secret workings," we insert it. When notices are also inserted in opposition papers, and have names appended opposed to the Herald office, the friends of the cause feel shy of them.

General Camp-meeting.—Providence permitting, there will be an old-fashioned camp-meeting in North Wilbraham, on the old ground, commencing Monday, Aug. 13th, and continue probably over the Sabbath. We sincerely hope, and invite all near and to take an interest in this general gathering, and make it a special subject of prayer. Come Monday and pitch your tents in good faith, with a full expectation, by the blessing of God, that it will be a meeting which will tell, not for party, but for God and truth, on saint and sinner. Provision made for horses and board for those who wish, who can look for God's blessing. Those coming in the cars will stop at North Wilbraham depot. D. E. Moulton, Hiram Munger, Walter Pratt, Committee.

There will be a Camp-meeting held on the ground owned by Mr. Steel and others, five miles from Belleton, and three miles from Milledgeville, Ga., commencing Aug. 26th, at 3 P. M., and continue over the second Sabbath. Friends are requested to have their tents up on the Friday previous to the meeting. Provisions will be made for horses on the most reasonable terms. Elder D. I. Robinson, of New York, and several others, will be present. Collections will be taken up to defray the expenses of the meeting. In behalf of the brethren, J. Burroughs, W. Willard, W. Cornwell, D. Campbell, Lewis B. Payson, A. Weldon, D. Campbell.

There will be a Camp-meeting at Fingal, on the old ground near Wallow, Maine, commencing Aug. 13th, at 3 P. M., and continue over the second Sabbath. Friends are requested to have their tents up on the Friday previous to the meeting. Provisions will be made for horses on the most reasonable terms. Elder D. I. Robinson, of New York, and several others, will be present. Collections will be taken up to defray the expenses of the meeting. In behalf of the brethren, J. Burroughs, W. Willard, W. Cornwell, D. Campbell, Lewis B. Payson, A. Weldon, D. Campbell.

A Camp-meeting will be held near Bro. Burroughs', commencing Aug. 26th, at 3 P. M., and continue five days. Friends will please to erect their tents previous to the day of meeting. Provision will be made for horses. It is hoped that a good number of friends will be present, as a consultation will be held at the close of the meeting, touching the best way of forwarding us, according to his promise, to be taken up to defray the expenses of the meeting. In behalf of the brethren, J. Burroughs, W. Willard, W. Cornwell, D. Campbell, Lewis B. Payson, A. Weldon, D. Campbell.

A meeting will be held at Coburg, commencing Sept. 7, at 11 A. M., and continue several days. Also one at Ass Spencer's, Sept. 11th, at 3 P. M. Friends are invited to attend.

A Camp-meeting will commence in the Powley neighborhood Sept. 13th, at 3 P. M., and continue a week or more, as duty may require. Friends will bring their tents. A collection will be taken up to defray the expenses of the meeting. As we want to circulate gratuitously a number of excellent tracts at all of the above meetings, let all the friends of the Advent cause remember their responsibility to spread the light committed to them, and of which they will have to give an account. Bro. J. Powley, Peter, J. Campbell, of Huron, Pierce, and Truesdale, are invited. In behalf of the brethren, C. Lowley, W. Jackson, D. Campbell. (Monitor & Messenger please copy the above.)

There will be a Camp-meeting at Northfield Farms, near the residence of Bro. A. Gage, commencing Aug. 26th, and continue over the Sabbath. We cordially invite all to this feast of tabernacles, for we believe the Lord will be with us, and we want to circulate the word of truth. Brethren who can be requested to bring tents and provisions; arrangements will be made at Bro. Gage's for all others;—the poor shall be fed, and have the gospel preached to them. Horses kept at Bro. Gage's. Bro. T. M. Preble and others will be in attendance to divide the word of truth. ANSON GAGE, S. W. BISHOP, S. W. SLATE, E. G. SCOTT, Committee.

There will be a Camp-meeting at Winstead, two miles from the depot, commencing Sept. 20, and continuing probably over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, for we expect the Lord will meet with us, and we want to circulate the word of truth. Brethren who can be requested to bring tents and provisions; Board and horse keeping on reasonable terms, with a free table for God's poor. Those coming by public conveyance will stop at the depot, or hotels in the place, where they can procure a cheap conveyance to the camp-ground. M. GRANT, S. G. MATHEWSON, H. MUNGER, Committee.

Bro. J. Cummings will commence a Tent-meeting at Loudon village, N. H., Aug. 6th, to continue over the Sabbath. Bro. I. H. Shipman is requested to attend. M. L. BENTLEY.

Providence permitting, Bro. J. Cummings will commence a Tent meeting at East Weare village, N. H., Wednesday, Aug. 13th, and continue over the Sabbath. T. M. PREBLE.

## Second Advent Big Tent Meetings.

A Second Advent Big Tent-meeting will commence at Richmond village, Me., Aug. 20th, to continue one week. As this may be the only great gathering of Adventists in this State this season, it is hoped that our brethren in all this region will take an active interest in it, and come prepared to labor for the salvation of sinners—Brethren who can do so, will see the propriety of bringing tents with them, in which to board and lodge themselves and friends, and thus avoid the necessity of speculating shanties. We can, with a little effort, make sufficient provision for ourselves in many places, and also for those who come from a distance, and who cannot bring tents, but who will be ready to pay for such accommodations as they need. Brethren will do all that they can to accommodate brethren who may come, and we will see to it that they shall be comfortable. The location is easy of access, being within one hundred rods of the river, where steamboats pass each way from Bath and Waterville several times a day, and but a few rods from the railroad depot, so that those coming in the cars from Boston, Lowell, Portland, Paris, Poland, Lewiston, or any intervening towns, will arrive at 7 P. M. Bro. Himes, E. Burnham, and F. H. Berick, are expected, and we hope our preachers in Maine will also come, that we may put forth a united effort to save a portion of this perishing generation, by sounding the proclamation of the soon coming judgment.

N. B. We have contracted with the river boats to carry all friends to and from the meeting at half-price. Brethren and friends will please say when they are buying tickets, "We are going to the tent meeting." Cannot our brethren do the same on the railroad from Portland and save expense?

W. C. HALL, D. ROBINSON, L. CURTIS, J. UMBERHIND, Committee; N. SMITH, I. C. WELLCOME, assistants.  
Big Tent and Camp-meeting in New Haven, Vt., commencing Aug. 30th, and continue a week, or longer. It is hoped this will be a general meeting of Adventists throughout this region, and that the cause of spreading the great truth of our soon coming Lord may here receive a new impetus. Let brethren come with faith and earnest prayer, that God may revive his work. Those coming from the north or south, can come by way



# ADVENT



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## UPWARD—ONWARD.

This your watchword, faithful one,  
While contending with your lot;  
Rest not till the race be done,  
And the glorious goal be won,  
Upward—onward—falter not.

Onward through the mists of error,  
Fearless moving, clear the way;  
Acting right, ye'll know no terror,  
Though the storm comes near and nearer,  
Upward—onward—watch and pray.

Sit not down in brooding sorrow,  
Joy unseen may yet be near;  
Let your heart no trouble borrow,  
Bright the day that dawns to-morrow,  
Upward—onward—never fear.

Action—action; time is speeding,  
And our years are short and few;  
Work ye must, the foremost leading,  
Rain and storm but little heeding,  
Upward—onward—firm and true.

From the past a lesson learning,  
Onward move, by duty led;  
With a truthful eye discerning  
Right from wrong, nor backward turning,  
Upward—onward—straight ahead.

Let no thought of gain or power  
Sweep you from the path of right;  
Virtue is a diamond dower,  
Growing brighter every hour,  
Upward—onward—day and night.

Though life's tempests round you gather,  
Tremble not, but press the sod;  
With firmer step, the storms you'll weather,  
Pulling heart and hand together,  
Upward—onward—trust in God.

## Travels in the East.

BY DR. J. V. C. SMITH.

(Continued from our last.)

### GREECE.

The territory of modern Greece is of about the dimensions of Massachusetts—with a population of not far from one million, and an annual revenue of four millions of dollars. It is oppressed with a royal family, consisting of a king and queen, without children. His majesty is hated, if people speak truly, while her majesty is rather popular. For the last eight months the king has been in Bavaria, and his loving subjects express a hope that he will never return. His salary is only \$160,000 per annum! A standing army is kept up of between 8,000 and 9,000 men, which is of no earthly use, for if the Turks were to attempt a blow, they could eat up every soldier in the Greek service in one night. The kingdom depends for its security on the European powers exclusively. If, therefore, the army were disbanded, and the soldiers employed in agriculture, the wealth of the nation would increase more rapidly. Athens looks like a flourishing town, and will by and by become a very handsome one.

When the Rev. Mr. Hill, an American missionary, first took up his residence in Greece, 24 years ago, not an edifice of modern growth had been erected. Coaches are driving through the streets actively, and if there were good roads to the country, there would be safe intercourse with the interior—but now there is not. Political corruption is dominant, and the government carries all elections and every measure by the over-awing influence of soldiers in the background, a place in office, or a position for a dangerous individual where he can scrape the pot, as the proverb says, since there is no dish so clean that it does not yield a taste of what was in it. An English gentleman, who has resided fifteen years in Athens, speaks particularly of the low reputation of the courts of law. The judges of some of the tribunals have a salary equal to \$35 a month, and are removable at the pleasure of the king. The insecurity of their office is probably one cause of the corruption that has the ascendancy.

Athens is governed by a corporation of a mayor, municipal council, &c., elected by the citizens. A more complicated kind of system never could have existed, since they elect electors, whose choice must be approved by his majesty, or it is of no effect. Three mayors are annually elected, at the same time, whose names are carried up to the throne, and if Otho, or in his absence, the queen, likes the list, one of them is approved, and is qualified. If not, then there is an opportunity to go into a new election for three more.

Athens at times is a sickly city, and will continue to be so till the drainage is better managed. For miles round, the land is low and inclined to be marshy. On entering the plateau from the Piræus, I was struck with its general resemblance to that of Esdraelon, and Celo-Syria. Their geological features are precisely alike. In 1850 the mortality of Athens was 1:84, while the births were only 534, in a population of 26,000. In the early part of the present year, typhus fever has been quite prevalent, and many deaths occurred. Still, with these facts before the king—for no one does or thinks here without his slow, cold, Bavarian consent—nothing is done to better the public health by filling bogs, and draining off the water from marshy places.

A more picturesque national costume cannot be conceived than the modern Grecian. A red cap, jauntingly worn, swayed to one side by a heavy silk tassel; a jacket of all colors, covered with embroidery—the sleeves open to the shoulder; a kilt, or white cotton petticoat, reaching to the knees—often containing ten yards; red, white, and other colored stockings, with a different colored wide garter outside; red shoes, and a silk scarf wound several times tightly round the body, make up the essentials of a court or gentleman's dress. In consequence of swathing the abdomen so tightly as is the custom of the country, more people are said to be ruptured in Greece than in any other part of the world.

Very little of the excellent land is under cultivation—and consequently weeds, and especially those which yield something for the bees, are prevalent, and hence their multiplication. Mount Hymettus, east of the Acropolis, was celebrated in ancient times for its excellent honey. An excursion to the quarries on Mount Pentelicus, where the marble for all the past and present buildings of Athens and its environs was procured, shows the astonishing industry of the people in past ages. The plain of Marathon, the plain and region about Sunium; the bay of Salamis, Elusis, and the theatre of the Elusian mysteries, are each and all of them points of intense interest in the history of civilization and classical literature.

I visited the palace thoroughly, and although an unmeaning and ungraceful excrescence of marble, brick and mortar, it has some splendid state apartments within. It is too low studded, and the defect runs through the whole interior. The throne-room is very beautiful, without being overdone.

On my way up the avenue, I saw the queen step on the hand of her groom, who raised her in a twinkling to the saddle of a spirited horse; and away cantered her little majesty, followed by a retinue of laced coats and other appendages of the household.

Of the progress of education in Greece, the school system, the public morals, amusements, &c., it is not my intention to write much upon them at present. I am making diligent inquiries, and through the kindness of the Rev. Mr. Hill, and other gentlemen of intelligence and reliability, shall no doubt gather up some valuable information, illustrative of the true condition of modern Greece.

Amusing anecdotes are related of the king.—His leading ambition seems to be, to be thought an universal genius and profoundly wise in every thing; yet so despotic and self-willed is he, that no one must act or think without his special royal permission. The administration of the government, in its various departments, has suffered through the king's delays, and want of decision. About a year since, an officer of

some distinction, stationed on the island of Negropont, being reduced very low in health, petitioned his superior for leave of absence. The latter could do nothing till it was laid before his majesty. When the request came up, instead of answering promptly one way or the other, he laid by the paper for consideration. After a long while his mind was made up, and he graciously granted the poor sick officer's request; but unfortunately, when word reached the island, the petitioner had been dead three months! At one time a basket of charcoal could not be purchased for government use, till the order had been submitted to his all-wise examination. The physicians of Athens, some time since, concluded to publish a pharmacopœia of their own, which was prepared by a committee, the chairman of which was the present professor of chemistry in the University. It being a law, however, that no work shall go to press till the manuscript is submitted to the government, the sheets, scrawled off and abounding in apothecary signs and measures, were necessarily handed to the bureau, without the least expectation of their being detained an hour. To the confusion of the committee, however, Otho took it into his head that he must hear it all read, it was so important. The professor was sent for, and the king, with pencil in hand, indicated his views, as the former waded through an ocean of sentences unintelligible to the muddy brain of this German blockhead. Six entire weeks were consumed before the inspection was completed—the silly fool having listened for hours in succession to words and ideas which he could not comprehend.

Near the base of the Acropolis, is the philanthropic mission school established by the Rev. Mr. Hill and his lady, which is exerting a good influence on the moral and intellectual condition of the native inhabitants. The little children are taught English, while they are instructed in every useful branch of knowledge in the Greek language. Their system is admirable; and from the happy results already realized, the effects, that the diffusion of first principles in morals, Christianity, and science, is to exert on the future destiny of this resuscitated country, are incalculable. The building is located nearly in the centre of the ancient Agora, or market. In digging for a foundation they came to the original marble floor of that building, and the steps by which one now ascends to the front door of the mission school are those identical stones, and were perhaps trodden upon by St. Paul, on his way to the Areopagus near by. Marble columns were also found, standing in their original position, which had been covered for ages by the accumulated rubbish of two or three cities, built one upon the other. For a quarter of a mile N. W. and N. E. of the Acropolis, quite up to its perpendicular sides, the earth has been filled in to the depth of twenty feet.—No matter where an excavation is made, marble, wrought into some form of beauty, is sure to come up. Mr. Hill actually found the public oil measures; and I examined one of the omars, or public measures for wheat. He presented me with an immense marble sarcophagus, with bull's heads, ram's heads, and a bold, heavy chain-work on the sides in relief, which must have been superb in its day. The length is about seven feet, by three wide and three high, weighing a ton and a half, if not more. It refers to a remote antiquity, and may have contained the body of Euripides, Pisistratus, or Aristides the Just. In passing on the back of the palace garden, the other day, the workmen were opening a trench, in which some elegantly wrought blocks belonging to immensely large fluted columns, were exposed, where they may have been covered, for aught any one knows to the contrary, twenty-five centuries.

## God.

The following poem is said to have been written by Dershaven, the celebrated Russian poet, and by order of the Emperor of Japan was translated into Japanese, and hung up, embroidered with gold, in the temple of Jeddo. It is

also said to have been translated into the Chinese and Tartar languages, written upon rich silk, and suspended at the imperial palace at Pekin. It is one of those poems that will bear a repeated reading, and I believe you will confer a favor on every lover of good poetry by giving it a place in the poet's corner:

O thou Eternal One! whose presence bright  
All space doth occupy, all motion guide;  
Unchanged through time's all devastating flight;  
Thou only God! there is no God beside.  
Being above all beings! Mighty One!  
Whom none can comprehend and none explore;  
Who fill'st existence with thyself alone;  
Embracing all; supporting, ruling o'er;  
Being whom we call God—and know no more!

In its sublime research, Philosophy  
May measure out the ocean deep; may count  
The sands, or the sun's rays: but God! for thee  
There is no weight or measure; none can mount  
Up to thy mysteries. Reason's brightest spark,  
Though kindled by the lights, in vain would try  
To trace thy counsels, infinite and dark;  
And thought is lost, ere thought can soar so high,  
Even like past moments in eternity.

Thou from primeval nothingness didst call  
First chaos, then existence; Lord on thee  
Eternity had its foundation; all  
Sprung forth from thee; of joy, light, harmony,  
Sole origin—all life, all beauty thine.  
Thy word created all and doth create;  
Thy splendor fills all space with rays divine;  
Thou art, and wast, and shall be glorious, great!  
Life-giving, life-sustaining protentate!

Thy chains the unmeasured universe surround,  
Upheld by thee, by thee inspired with breath!  
Thou the beginning with the end hast bound,  
And beautifully mingled life and death.  
As sparks mount upward from the fiery blaze,  
So suns are born, so worlds spring forth from thee!  
And as the spangles in the sunny rays  
Shine round the silver snow, the pageantry  
Of Heaven's bright army glitters to thy praise.

A million torches, lighted by thy hand,  
Wander unwearied through the blue abyss;  
They own thy power, accomplish thy command,  
All gay with life, all eloquent with bliss.  
What shall we call them? Piles of crystal light?  
A glorious canopy of golden streams?  
Lamps of celestial ether, burning bright?  
Suns lighting systems with their joyous beams?  
But thou to these art as the moon to night.

Yes! as a drop of water in the sea,  
All this magnificence in thee is lost!  
What are a million worlds compared with thee?  
And what am I then? Heaven's unnumber'd host,

Though multiplied by myriads, and arrayed  
In all the glory of sublimest thought,  
Its but an atom in the balance weighed  
Against thy greatness; is a cypher brought  
Against infinity! What am I, then? Naught.

Naught! but the effulgence of thy light divine,  
Pervading worlds, hath reach'd my bosom too;  
Yes! in my spirit doth thy Spirit shine,  
As shines the sunbeam in a drop of dew.  
Naught! but I live, and on hope's pinions fly  
Eager toward thy presence; for in thee  
I live, and breathe, and dwell; spring high,  
Even to thy throne of divinity.

I AM, O God! and surely thou MUST BE.  
Thou art! directing, guiding all; Thou art!  
Direct my understanding then to thee.  
Control my spirit, guide my wandering heart,  
Though but an atom, 'midst immensity.  
Still I am something fashioned by thy hand;  
I hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to the realms where angels have their birth,  
Just on the boundaries of the spirit-land!

The chain of being is complete in me;  
In me is matter's last gradation lost,  
And the next step is spirit. Deity!  
I can command the lightning, and am dust.  
A monarch and a slave; a worm, a god!  
Whence came I here, and how? so marvellously



Constructed and conceived? This clod  
Lives through some higher energy;  
For from itself it could not be.

Creator! Yes! thy wisdom and thy word  
Created me! Thou source of life and good!  
Thou spirit of my spirit and my Lord!  
Thy light, thy love, in all their brightest plen-  
tude

Fill'd me with an immortal soul to spring  
Over the abyss of death, and bade it wear  
The garments of eternal day and wing  
Its heavenly flight beyond this little sphere,  
Even in its source to thee, its author there.

O thought ineffable! O visions blest!  
Though worthless our conceptions all of thee,  
Yet shall thy shadow'd image fill our breast,  
And waft its homage to thy Deity.  
God! thus alone my lowly thoughts can soar;  
Thus seek thy presence, Being wise and good!  
'Midst thy works, admire, obey, adore;  
And when the tongue is eloquent no more,  
The soul shall speak in tears of gratitude.

### On Eclipses of the Sun.

BY CHARLES COLBY.

Total eclipses of the sun are the most sublime of celestial phenomena. Such an eclipse will occur upon the 28th inst., but it will not be total in the United States. Indeed, such eclipses are very seldom seen in the same portion of the earth. For example, of those visible in the United States, the last occurred in 1806, which is well recollected by many persons, while the next will not occur until 1869. A complete annular eclipse will be seen in a part of the United States in May, 1854.

The utility of eclipses is much greater than is generally supposed by the public. The concurrence of the predicted and actual times of their commencement and termination, affords most accurate proof of the correctness of the theories by which they were predicted. The comparison of recent with ancient eclipses has proved that there has been an acceleration of the moon's mean motion. The observation of eclipses, (more especially those of the moon,) is a means, and one frequently used, of determining the longitudes of places.

Chronology has derived very great assistance from eclipses. In the writings of many ancient historians, many events are recorded as having happened about the time when certain eclipses of the sun and moon occurred. By means of astronomy, the time of occurrence of any eclipse can be determined with perfect accuracy. And thus, if, of any event, it is recorded that it happened at a certain time before or after an eclipse of which an approximate time is given, the true date of that event is certainly determined. Many instances might here be given; but two will be sufficient.

In the writings of Josephus it is said that on the night succeeding the death of Herod, there was an eclipse of the moon. The record of this event, (which is the only one mentioned by Josephus, in any of his writings,) is of the greatest importance, since it determines the time of the death of Herod, and of the birth of Jesus Christ.

Again,—in the history of Herodotus, record is made of an eclipse of the sun, which occurred during a battle between the Lydians and Medes. The day was suddenly changed into night; the terrified armies ceased from their contest and made peace. Herodotus does not record the date of this event, except in mentioning that it was in the sixth year of the war between the nations. Astronomy is thus called upon to determine the exact time of this event. This task is rendered, to some extent, more difficult, since Herodotus did not record the place or part of the country where the armies were contending. Hence, as might be supposed, different computers of the event have been led to entertain different opinions of its exact time and place.—However, the learned Mr. Bailey has conclusively shown that an eclipse which could cause so great darkness must have been total; and hence it is required to determine at what time total eclipses occurred in that region. According to his calculations, this eclipse took place September 30th, B. C. 610.

During the great eclipses which took place in 1836 and 1842, (the former being annular, and the latter total) several peculiar and wonderful phenomena were observed.

Mr. Francis Bailey describes his observations of them as follows:—1836—"When the cusps of the sun were about 40 deg. asunder, a row of lucid points, like a string of bright beads, formed round that part of the circumference of the moon that was about to enter on the sun's disc. My surprise was great on finding that these luminous points, as well as the dark intervening spaces, increased in magnitude, contiguous ones appearing to run into each other like drops of water; for the rapidity of the change was so great and the singularity of the appearance so fascinating and attractive, that the mind was for the moment distracted and lost in the contemplation of the scene.

Finally as the moon pursued her course, these dark intervening spaces were stretched out into long, black, thick parallel lines joining the limbs of the sun and moon; when all at once they suddenly gave way and left the circumferences of the sun and moon in those points, as in the rest, comparatively smooth and circular; and the moon perceptibly advanced on the face of the sun.

The moon preserved its usual circular outline, during its progress across the sun's disc, until its opposite limb again approached the border of the sun. When, all at once (the limb of the moon being at some distance from the edge of the sun) a number of long, black, thick, parallel lines, exactly similar to those before mentioned, suddenly darted forward from the moon, and joined the two limbs as before; and the same phenomena were thus repeated, but in an inverse order.

In the total eclipse of 1842, Mr. Bailey says that he at first "looked out very narrowly for the back lines which were seen in the annular eclipse of 1836, as they would probably precede the string of beads. These lines, however, were not seen by me.

But the beads were distinctly visible; and on their first appearance I had noted the time of my chronometer, and was in the act of counting the seconds in order to ascertain the exact time of their duration, when I was astounded by a tremendous burst of applause from the streets below, and at the same moment was electrified by the sight of one of the most brilliant and splendid phenomena that can well be imagined. For at that instant, the dark body of the moon was suddenly surrounded with a corona, or kind of bright glory, similar in shape and relative magnitude to that which painters draw around the heads of saints, and which by the French is designated an aureole.

Pavia contains many thousand inhabitants, the greater part of whom were at this early hour walking about the streets and squares, in order to witness this long talked of phenomena, and when the total obscuration took place, which was instantaneous, there was a universal shout from the observers, which "made the welkin ring," and for the moment withdrew my attention from the object which I was immediately employed.

I had indeed anticipated the appearance of a luminous circle round the moon during the time of total obscuration, but I did not expect from any of the accounts of previous eclipses that I had read, to witness so magnificent an exhibition as took place.

I was surprised and astonished at the splendid scene which now so suddenly burst upon my view. It riveted my attention so effectually, that I quite lost sight of the string of beads, which, however, were not completely closed when this phenomenon first appeared. Splendid as its appearance really was, at the same time there was something appalling in its character; and I can readily imagine that uncivilized nations may have become alarmed and terrified at such an object.

But another remarkable phenomenon was now exhibited. Suddenly from the border of the moon there burst forth at three different points purple or lilac flames, visible to every eye, situated in the corona before mentioned.

Appearances similar to these were seen at other places. In the eclipse of the present month observers in Europe, where the eclipse is total, will direct special attention to its observation, in order to note the phenomena which may occur.

Cambridge Chronicle.

### Catching a Man-Catcher.

Several of the ministers ejected by the Act of Uniformity, in 1662, united with the eminent Richard Baxter in establishing a lecture in a private house. The time of worship being at a very early hour, Mr. Baxter one evening left home with a view of being there ready for the morning. The night, however, being dark, he lost his way, and after wandering for a long time he came to a gentleman's house, where he asked direction. The servant informed his master of this fact, who, thinking it unsafe that so respectable a looking man should be wandering on the common at so late an hour, invited him to stay. Mr. Baxter readily accepted the invitation, and was treated with great hospitality. His conversation gave his host a high opinion of his good sense and extensive information. The gentleman wishing to know the quality of his guest, after supper said,

"As most persons have some employment or profession in life, I have no doubt, sir, that you have yours."

Mr. Baxter replied with a smile, "Yes sir, I am a man-catcher."

"A man-catcher, are you?" said the gentleman; "I am very glad to hear you say so, for you are the very person I want. I am a Justice of the Peace in this district, and I am commissioned to secure the person of Dick Baxter, who is expected to preach at a conventicle in the neighborhood early to-morrow morning; you

shall go with me, and I doubt not we shall easily apprehend the rogue."

Mr. Baxter very prudently consented to accompany him. Accordingly, the gentleman, the following morning, took Mr. Baxter to the place where the meeting was to be held.—When they arrived there, a considerable number of the people were hovering about; but, on meeting the Justice, they suspected his intentions, and were afraid to enter the house. The Justice now intimated to Mr. Baxter his fears that Baxter had been apprized of his intentions, and would disappoint them, and proposed to extend their ride, that the people might be encouraged to assemble, and give them an opportunity of fulfilling their commission. They did so; but on their return they still found the people unwilling to assemble. The magistrate, now supposing that he should be disappointed of his object, said to Mr. Baxter, that as these people were much disaffected to the government he would feel obliged to him if he would address them on the subject of loyalty and good behavior. Mr. Baxter replied, that as they met for worship, it was probable that such an address would not satisfy the people; but that if the Justice would engage in prayer he would say something to them. The gentleman replied that he had not his prayer book with him, or he would readily comply with the proposal; but expressed his persuasion that Mr. Baxter was able to pray with them, as well as to talk to them; and requested him to begin prayer.

They entered the house, followed by the people; Mr. Baxter prayed with great devotion and fervor; the magistrate, standing by, was soon melted into tears. The good divine then preached in his usual faithful and zealous manner, and when he had concluded he turned to the Justice and said,

"Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disposal."

The magistrate, however, had felt so much during the service, and saw things so differently to what he had done before, that his enmity was changed into love, and afterwards he became the friend and advocate of the persecuted, and, it is believed, also, a sincere Christian.

Watchman and Reflector.

### The Body of Man.

The Psalmist made the heavenly lights, the beasts of the earth, the fishes of the sea, as well as himself, the subjects of his pious contemplation.—"I am fearfully and wonderfully made," said he, when turning his thoughts to himself. And ought not man sometimes, and much oftener than he is wont to do, to make himself the object of his study? And in entering on this study, what wonders rise to view! Who can tell how the bones grow in the womb? How curiously is the frame knit together! This results not from the parent's care or skill, nor yet from chance. All our members were written in God's book. He took care of us, when we could not take care of ourselves. And shall we now distrust his care? God, help our unbelief!

How wonderful the construction of our nerves and arteries, and veins! The one as cords to unite the parts together; the others as pipes and channels to convey the blood and spirits to every part for the nourishment of the whole; and none of them idle or useless.

How wonderful the structure of the ear! So necessary to distinguish sounds one from another; how necessary to the comfort of life, by affording the means of converse! Where this organ is wanting, or fails, how much of the comfort of life is lacking or gone! It is not in our power to repair the loss. This is the entrance to knowledge, and man's eternal happiness apparently depends much upon the use of it. By the ear we hear the Gospel preached, learn the mind of God, and become acquainted with the way of salvation. For faith cometh by hearing.

How curious and wonderful the structure of the eye! Its position, its numerous and transparent coats, their crystal juices, the motion of the whole, and the application of the sight in discerning particular objects. Everything about the eye is wonderful. The lids of the eye excluding dust from this delicate organ, and supplying moisture for its preservation. How cheering is the light which these windows let into the house! It is necessary that we should be tender and careful of this very important organ.

The circulation of the blood is no less wonderful. So swiftly running its course through all the members, day and night, sleeping and waking, to keep every part warm, vigorous, and healthy. The heart is the fountain, receiving the streams of blood from the veins, and then forcing them back again through the arteries, as water is conveyed first by pipes into the streets, then into the houses, and last of all into the different rooms. But what more deserves notice is, that the blood which is now in the head or the heart will presently be in the hands or the feet, and will then run up again to the head.

How wonderful is the spring of life! Whence is the first mover of this curious piece of workmanship? He that made it can tell, and none but he can. This is the little world that has employed the study of thousands in every age, and still leaves the wisest of men in the dark as to many things contained in the human frame. Man's own body alone, or almost any part of it, would afford matter of study for a wise man all his life.

It is wonderful how the lungs, as bellows drawing in and sending out the breath, sustain the unceasing operation day and night; how the pulses keep their regular stroke, even when we are fast asleep, and can take no thought about them. Here is the true perpetual motion that never stands, 'from the beginning to the end of life, though the person live a hundred years.—And what a wonder that out of hundreds of millions of men in the world at the same time, yet there are not two faces or two voices that are exactly alike. Thus has the Creator ordered it, that men might not counterfeit each other, either in trading or in bearing witness, and that the innocent might not suffer for the guilty.—There is nothing in the body of man that could have been ordered to greater advantage than has been done; so that we may say, "How manifold are thy works, O Lord, in wisdom hast thou made them all!" But after all that has been said, or might be said, in admiration of the body of man, this is but the meaner part of him; the cabinet in which to preserve his soul. If the case in which the jewel is kept is so precious, what then must be the soul in value?—O may I glorify my Maker in my body and in my spirit, which are his!

Congregationalist.

### Popery Always the Same.

Such of our readers as may have observed the interesting intelligence that has appeared from time to time in this and other papers in regard to the religious movement in Tuscany, must have been looking with anxiety for the disposal of the case of Count Guicciardini and his associates, who were arrested on the 7th of May for having met together in a private house to pray to their Maker, and to read his word. It was hoped that when it became known to the Tuscan Government that none of these meetings had any connection with politics, and were purely of a religious character, the prisoners would have been dismissed. This would, at one time, have probably been the case; but now that this State is under the entire domination of Rome, and dragged in the rear of the new Papal league formed against religious liberty and the interests of Protestantism throughout the world, no mercy could be expected in the case of such illustrious heretics. The Romish priesthood could not forget the crowds that had openly flocked to hear the blessed Gospel openly preached in Florence during the past winter, nor the avidity with which copies of the Holy Scriptures and other religious works were sought after and purchased; and still less the striking fact that, for the first time since Popery had cast its baleful shade over that unhappy land, a body of native Tuscans had met together to partake of the Lord's Supper according to the simple and scriptural form of its divine institution. They could not, in the present day, venture to lead a man like Guicciardini—a distinguished noble, the heir of an illustrious name, and a man of irreproachable and amiable character—to the stake. The citizens who had once elected him to one of their distinguished public posts, would not have permitted such an outrage. But, with what refinement of cruelty and cunning, which they so well know how to combine, they have passed upon him a sentence which is often as fatal to the sufferer, though it bears a less revolting aspect, than a capital punishment. Count Guicciardini is sentenced to six month's banishment to the Maremma, a district in Tuscany, notorious for the pestilential character of its climate, to which it is usual to send galley slaves and the most notorious criminals, when guilty of insubordination in other prisons. His crime is the reading and circulating of the word of God, which all Christians are commanded to search and to proclaim to their fellow-creatures. His associates are to be disposed of in a similar way, leaving wives and young families destitute. And this outrage is perpetrated in the nineteenth century, and by the same church and party who scorn the very word "toleration" here, and demand the full development of their sect, claiming that their canon law, decrees of Council of Trent, and Papal bull, should have full force in this free soil of Great Britain!

All this is fitted to rouse our indignation, and ought certainly to enlist our warmest sympathies in behalf of the men who have suffered so cruelly for their attachment to divine truth, and their obedience to the command of God. It is gratifying to know that these young converts, the first fruits of a reformed Italian church, have stood the trial so nobly. It is said that Count Guicciardini, in particular, stood the long and tortuous examinations of his inquisitors with



wonderful calmness and steadfastness. His answers were often couched in the very words of Scripture, which quite baffled his adversaries. There is good reason to believe that this second reformation will not be permitted to be crushed and exterminated like the first. In the meantime, this new specimen of the alleged ameliorated character of Popery will not be lost upon the British public and British statesmen. It has already attracted the notice of Lord John Russell, and he will not fail to be informed by Mr. Shiel of what has followed since the first arrest of the prisoners. But whatever statesmen may do, the sufferings of these Christian exiles of Florence will surely not be forgotten by Christians and Christian churches in their private and public supplications.

Edinburgh Witness.

### The Trial of Antichrist.

(Concluded.)

*The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.*

Sir John Temple, sworn.

Q. Did you write the history of the rebellion in Ireland, in 1641?

A. I did. It was printed in Dublin.

Q. Do you believe that the prisoner was the ringleader of that rebellion?

A. He certainly was. His own bulls show that he was deeply concerned in that dreadful insurrection. When he was known by the name of Urban VIII. he publicly by a bull promised to reward the Catholics of Ireland with a plenary indulgence, and remission of all their sins.—I can repeat a part of the bull in his own words; they are as follows:—"Urbanus Octavus, &c. Having taken into our serious consideration the great zeal of the Irish towards the propagating the Catholic faith; and having got certain notice, how in imitation of their godly and worthy ancestors, they endeavor, by force of arms, to deliver their thrall nation from the oppression of the heretics; and gallantly do in them that lieth to extirpate and totally root out those workers of iniquity, who in the kingdom of Ireland had infested the mass of Catholic purity with the pestiferous leaven of their heretical contagion. We, therefore, being willing with the gifts of those spiritual graces whereof we are ordained the only disposers on earth, and by virtue of that power of binding and loosing of souls which God was pleased to confer upon us, to all and every one of the faithful Christians in the aforesaid kingdom of Ireland, now and for the time militating against heretics, do grant a full and plenary indulgence, and absolute remission of all their sins. Desiring heartily all the faithful in Christ now in arms, to be partakers of this most precious treasury.

"Dated at Rome, in the Vatican, of St. Peter's Palace, May 25th, 1643, in the 20th year of our Pontificate. A. M. MARALDUS."

He also wrote to the rebel O'Neal, October 18th, 1642, and to the Popish clergy and nobles of Ireland to the same effect.

Q. Were many murdered in the year 1641?

A. Yes, many thousands, in a cruel manner.

Mr. Hume, the Historian, sworn.

Q. Do you recollect how many were supposed to have been killed in the Irish massacre?

A. By some computations, those who perished by those cruelties are made to amount to 50,000, or 200,000; by the most moderate, and perhaps the most probable accounts, they must have been near 40,000.

The Clerk of the Crown then read extracts from several examinations taken by virtue of commissions under the great seal of Ireland; recorded in the archives of Dublin, and in possession of the clerk of the council.

Dr. Maxwell, the deponent, said, that the rebels confessed to him that they killed one morning in the county of Antrim 954 persons, and 1100 or 1200 more in the said county.—Owen Frankland and others said, that above 1000 were drowned in one river, in the county of Armagh. Many others murdered; 50 at Blackwater Church. William Blundell was drawn by the neck up and down Blackwater, and three weeks afterwards he with his wife and 7 children drowned. A wife was compelled to hang her husband. 22 Protestants put into a thatched house at Kilmore and burned. 1500 murdered in three parishes. 300 stript naked and put into the church at Loughgall, and above 100 murdered. John Gregg was quartered alive, and his quarters thrown in the face of his father, who was afterwards quartered in the presence of his wife. 500 were murdered at Armagh, besides 48 families near it. 18 Scotch infants hanged on clothiers' tenter-hooks in the county Tyrone, and 140 women killed by 2 rebels, 45 by one woman, 316 at Dungannon, 300 in their way to Colerain, and 400 drowned in the said county. At Sligo, the Protestants being all taken to jail, at midnight they were stripped naked and two butchers hired to kill them all with axes, &c. The White-friars who

employed the butchers, afterwards pretended with holy water to purify the river from the stain of heretics' blood. In most counties nearly all the English that could be taken were murdered; at Kilkenny 7 were hanged, and one Irishman because he was taken in their company. At the same and other places men and women were stripped naked; but some, covering themselves with straw, it was set on fire by the rebels; 22 widows and others in the king's county, covered themselves with straw, which was fired. Many who escaped died naked, and some with children in their arms, by the frost and snow. Women who were pregnant were killed in a manner too indecent and shocking to relate. Leiu Maxfield was dragged out of his bed, raving in a burning fever, and murdered.—His wife also, who was in labor, was stript naked and drowned in the river Blackwater, the child half born.

The Attorney General, after the examination of a very considerable number of respectable witnesses, observed, that many more might be called who would not only prove the prisoner to be the promoter of the rebellion of 1641, but also of those of 1798 and 1803. But he considered it altogether unnecessary. Some of the shocking barbarities were accompanied by circumstances too cruel and indecent to be noticed here; they are, however, printed in several books.

King Edward the Confessor, sworn.

Q. Do you know whose hand-writing this is? (A paper produced to this witness.)

A. I do. I wrote it by order of the prisoner. (It was read by the Clerk of the Crown.)

"Edward, by the Grace of God, king of Englishmen. I make it to be known by all generations of the world after me, that by special commandment of our Holy Father Pope Leo, I have renewed and honored the holy church of the blessed Apostle St. Peter, of Westminster.—And I order and establish forever, that what person, or what condition or estate soever he be, from whence ever he comes, or for what offence or cause it be, flying for his refuge into the said holy place, he be assured of his life, liberty, and limbs. And over this, I forbid, under pain of everlasting damnation, that no minister of mine or my successors intermeddle them with any goods, lands, or possessions of the said persons taking the said sanctuary. For I have taken their goods and livelode into my special protection

"And therefore, I grant to every and each of them, in as much as my terrestrial power may suffice, all manner of joyous liberty. And whoever presumes, or doth contrary to this my grant, I will that he lose his name, worship, dignity, and power; and that with the great traitor Judas, that betrayed our Saviour, he be in the everlasting fire of hell. And I will and ordain, that this my grant endure as long as there remaineth in England either love or dread of Christian name."

Q. Did many thieves, murderers, and other scandalous characters occupy this building?

A. They did till they were so very numerous, that I was obliged to build a new church on the north side for their use, which was dedicated to St. Margaret.

(The evidence here closed on the part of the Prosecution.)

Defence of the Prisoner.

COUNSELLOR QUIBBLE.—My Lords and gentlemen of the jury, I, as the assigned counsel for the prisoner at the bar, feel it my duty to make such a defence as the nature of the charge and evidences will admit. I am not under the necessity of making a long statement in the defence of the prisoner, and therefore shall not trouble the court and jury. Gentlemen of the jury, you will studiously endeavor to banish from your midst every extraneous matter you may have heard that does not come within the charge preferred against my client; and only consider the evidences that have been given on the part of the prosecution. With respect to any question of law in this case, I yield to the learned Lords on the bench; and as to matters of fact, they are solely for the determination of you, gentlemen of the jury, who are the sole judges of the testimony you have heard from the witnesses.

The charge against the prisoner at the bar is high treason, compassing the death of the King, and promoting rebellion in all the earth. He also stands charged with divers murders in several countries; to wit, in Paris on the 24th of August, 1572, and in England, Ireland, Scotland, and other places. The evidence which we have to produce is evidence of an *alibi*, viz., that the prisoner was not at Paris on the 24th of August, 1572, nor in England, nor Ireland, nor Scotland, when these murders were committed. Should the evidence that will be produced raise in your minds, gentlemen of the jury, any doubt of the prisoner's guilt, you will of course acquit him, for where there is a doubt on the mind of a jury, it is better that 500 guilty persons should escape punishment, than that one innocent man should suffer. You will also consider, gentlemen, that your verdict of guilty may place him in a premature grave.

There are circumstances I am here compelled

to notice, that some of the evidences against the prisoner are the evidences of common informers. Who was Luther, Calvin, and others that are called Reformers? Were they not once priests? Were they not once connected with the prisoner? They violated their oaths when they deserted his church, and the testimony of such should be doubted. Gentlemen of the jury, the unfortunate gentleman at the bar has seen much better days. His situation really calls for pity and not vengeance. He has been a great sufferer of late. His influence is much reduced. He has been made a complete tool of; and his power is crushed almost to nothing. I am addressing you, gentlemen, as sensible and dispassionate men, and therefore I look up with confidence to you, to give a verdict in favor of my unfortunate client. We shall now call some witnesses as to the character of the prisoner; and the evidences he has by means of his friends been able to produce in his favor, will be weighed by your humanity.

Witnesses on behalf of the Prisoner.

Mr. Hate Controversy was first examined.—He said, that he had some knowledge of the prisoner, that he thought him an honest man, that he never differed with him, or liked people to fall out about religion. On cross-examination he confessed he knew him only by name.

Thuanus said, that he wrote several books.—That he took notice of the Waldenses, and of the Parisian massacre. That to his knowledge the prisoner was at Rome at the time, as he was also in the reign of Queen Mary, and at other times when he was charged with committing murders in England, Ireland, and other places. Several other witnesses said the same. On cross-examination however they admitted, that his government extended to these places, and that it was by his laws they were put to death.

Mr. P. Painter said that he had known the prisoner more than 1200 years, that he had painted many pictures for him, and that he always paid him honestly.

C. Carpenter, B. Bricklayer, P. Plasterer, S. Slater, P. Plumber, and C. Carver, gave the prisoner a good character.

Demetrius Silversmith said, that he had made more shrines by order of the prisoner than ever were made for Diana of the Ephesians, and that he always thought the prisoner a very useful man. J. Jeweller and B. Beadmaker said the same.

R. Robemaker said, that he had received many thousand orders from the prisoner, whom he always respected much. That he had made various sorts of robes for his archbishops and all the orders of his clergy. That he took yearly, some hundred thousands of pounds for gowns, surplices, scarfs, sashes, cassocks, bands, &c., and that in some countries the bare washing of surplices only among one order of clergy amounted to more than 13,000 pounds a year.

N. Bonaparte said, that he knew the prisoner; that he came a long journey to crown him Emperor, and therefore he was compelled to speak well of him.

Mr. Half Protestant said, that he never knew any harm of the prisoner. That he always thought more was said of him than was true.—That he respected the names of several witnesses examined, such as Luther, and others, but did not see the reason why they disagreed.—He admitted that he had heard of murders committed by him, but thought he was much altered for the better, and was quite a different man.—He thought that every one should keep to the religion they were brought up to, and if sincere it was all that God would require.

Mr. SOLICITOR GENERAL.—My Lords, and Gentlemen of the Jury, you need not be under any apprehension of my intruding too much on your time. If this was only an ordinary case, I should make no observations; but it is not only a question as to the guilt or innocence of the prisoner at the bar, but of many thousands, who have been more or less concerned in his treasonable designs; and also others who have conspired at his awful rebellion.

Gentlemen of the Jury, with respect to the evidence which has been laid before you on the part of the crown, I shall be very brief. I have little more than to call your attention to, and follow the statement of my able friend who first stated the case. Evidence has been laid before you, to prove that a conspiracy has existed for several hundred years to overthrow the government of heaven, and compass the death of our Sovereign Lord the King. Gentlemen, the question is, whether the prisoner was a participator of that guilt; you will determine by the evidences whether he was not the very life and soul of that awful conspiracy. You have heard it proved that the prisoner lived at Rome as the Universal Bishop, Head of the Church, and God on earth. That he committed numberless murders. The small specimen that has been laid before you must have made too great an impression on your minds to require me to repeat them; and these are few to the number that could have been produced.

Gentlemen of the Jury, you will draw your inferences from the testimony of the witnesses,

and not from any statement of mine. There is one witness, Mr. Historical Truth, who from the knowledge of the prisoner's conduct for several centuries, enables him to give much evidence. His testimony is confirmed by a considerable number of emperors, kings, and queens. Martyrs, reformers, and others, have confirmed their united testimony, and inspired apostles have satisfactorily proved that all his power was usurped.

Gentlemen of the Jury, it has been stated by the prisoner's counsel that the prisoner was not at several places where he is charged with committing murder. That he was not at Paris on the 24th of August, 1572, and other places.—This the counsel must know is a mere quibble. He was in Paris, he was in England, and in Ireland, and wherever his government extended; wherever his agents executed his laws. He has existed under a variety of names which mark his guilt. His arrogance and ambition have no example. It is a question if even Lucifer himself could vie with him. The prisoner has endeavored to storm the skies! To dethrone the almighty Thunderer! To be Universal Lord, and claim the stars of heaven. Gentlemen, I shall not trespass further upon your feelings, believing that your verdict will be according to truth.

LORD CHIEF JUSTICE REVELATION addressed the jury; when every *minutiae* of evidence was summed up with legal precision and ability.—It would no doubt be gratifying to some readers to have his charge at length, but the limits of the trial will not admit it. He concluded by observing that he left the determination of this case entirely to the consideration of the jury; and that if they entertained a rational doubt in their minds of the guilt of the prisoner, they ought to acquit him.

The jury did not retire from their box, but brought in their verdict GUILTY.

The Clerk of the Crown called upon the prisoner at the bar in the usual form, to know what he had to say why judgment of death should not be awarded against him; when the prisoner gave him a most expressive, sullen look, and remained silent.

The LORD CHIEF JUSTICE addressed the prisoner in the most impressive manner. He told him that he had been charged with the awful crime of high treason against the King of kings and Lord of lords. That he had a most patient trial, and there was not a doubt either in the mind of the court or jury but that he was guilty. He also said, that he was sure his conscience must frequently have told him that his rebellious conduct could not fail to bring down the vengeance of heaven upon his guilty head. He concluded thus, "I call upon you now to attend to the sentence of the court. You, Antichrist, shall be taken from the place where you now stand to the place from whence you came, your irons are to be struck off, and you stript of all your pontifical vestments, splendor, pomp, and dignity. From whence you shall be drawn upon a hurdle to the place of execution, where you shall be hung with the chain of restraint, but not until you are dead; but while you are yet alive, your church, which is your body, shall be taken down and you deprived of the vitals of your religion. Then a mighty angel shall proclaim from heaven, louder than the most tremendous peal of thunder, 'Babylon the great is fallen, is fallen,' (Rev. 18:2).—and that the hour of your judgment is come. Your head or dominion shall then be struck off with the sword of God's inflexible justice, when the Lord of hosts himself, 'will consume it with the spirit of his mouth, and destroy it with the brightness of his coming.'—Thess. 2:8. 'Then another mighty angel shall take up a stone, like a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon (or Rome) be thrown down, and shall be found no more at all, (Rev. 18:21), 'and you shall be utterly burned with fire, for strong is the Lord God who judgeth you.'—Rev. 18:8. And may the Lord have mercy upon the souls of all those who live and die under your government."

N. B. Some Protestant writers having, by mistake, noticed the time when the sentence would be put into execution, it may not be amiss to observe, that it was left entirely to His Majesty's sovereign will and pleasure.

Neatness of Boston.

In regard to the city of Boston, it far surpasses Philadelphia in neatness, and the city of New York is a filthy place beside it. What a pity it is, that our great metropolis would not copy something of the Boston notion about cleanliness. The commercial bustle of New York, we have heard urged as an argument in defense of its filthy streets; but never was any thing more fallacious, for those most filthy are in sections of the least life and activity.—Another striking advantage which Boston has over New York is its being a finished city within all its original precincts; go where you will, and rarely will you meet with the obstructions of bricks and mortar in your way. The perpetual tearing down of edifices in our great



city—often excellent ones too—to build up others, keep the place in unremitting confusion, and in a fog of rubbish and lime, which not only annoys the visitor, but greatly mars the beauty of its aspect. Another thing not a little to the credit of Boston is, its entire freedom from tobacco smoke. Not a cigar or pipe is seen in the mouth of any man in any part of the city—a great recommendation to those like us, to whom the fumes of the abominable weed are utterly detestable. Had we time and room we should indulge in a few notes of admiration on the Boston Common, one of the most magnificent and beautiful parks to be found in any city of the Union. Our Battery is a small affair beside it.

Baptist Recorder.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUGUST 9, 1851.

All readers of the *HERALD* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

A NEW VOLUME of the *Herald* will commence next week. We sincerely thank our patrons for past favors, and solicit a continuance of the same, so long as we may prove worthy of them. Will not each subscriber make an effort to obtain one new one? Try.

### THE GREATNESS OF HIS KINGDOM.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever."—Isa. 9:7.

Some time since a brother requested our views respecting the nature of the increase referred to in our text; and we promised a compliance with his wishes.

The words, *the increase*, are, in the Hebrew מַרְבֵּה, "*mar-beh*." The same word occurs only in one other place in the Bible—in Isa. 33:23—"the prey of a great spoil is divided." Its cognates *mir-bah* and *mar-beeth* occur, the former in Ezek. 23:32—"it containeth much," and the latter in the following texts: Lev. 25:37—"nor lead him thy victuals for increase." 1 Sam. 2:23—"all the increase of thy house shall die." 1 Chron. 12:29—"the greatest part of them had kept the ward." 2 Chron. 9:6—"the greatness of thy wisdom." 30:18—"a multitude of the people."

The above are the only places we find where those words occur in the Hebrew. The other words, rendered increase in the Bible, have no relation to these, and therefore afford no aid in arriving at the meaning of this. Of the cognates, *GESENIUS* defines *mir-bah* to denote "largeness, amplitude, ample, large." *Mar-beeth* he defines, 1, "greatness, multitude;" 2, increase of a family, offspring; 3, increase on a capital, interest, usury. The word in the text, *mar-beh*, he defines, 1, "enlargement, increase; 2, greatness, abundance."

Prof. WHITING, in reply to an interrogation on this point, says:—

"The word translated increase (*mar-beh*), in Isa. 9:7, is a noun. Its signification is properly greatness. I translate the passage, 'To the greatness of dominion and to the peace (*shalom*, prosperity), there being not an end.' It has not the slightest reference to any idea like an advancing growth, but is parallel with many other texts which declare the unlimited existence of the kingdom of CHRIST."

The text teaches, as we conceive, that the greatness to which CHRIST's kingdom shall have attained, will be ever enduring. The stone which smites the image on its feet (Dan. 2:35) becomes a great mountain and fills the whole earth. When the earth is thus filled, the increase which the kingdom will have attained will remain: it "shall never be destroyed, and the kingdom shall not be left to other people... it shall stand forever."—v. 44. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed. . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:14, 27.

The text gives no countenance whatever to the

idea of continual progression, ever progressing; but presents a *grand result*, that will be ever equally glorious and enduring.

### THE FAMILY BADGE.

BY REV. HORATIUS DONAR.

The family of which we speak is gathered out of every nation and kindred, and people, and tongue.—It is "a great multitude that no man can number."

Yet it is but *one* family. There is a family likeness among all its many members; and a family name by which they are known. They have many things in common; nay, there are few things which are not common to all. They are all of earth. It is their native clime. They are all sprinkled with the same blood, and begotten again by the same Spirit.—They all sing one song, use one language, rejoice in one hope, and are heirs of one inheritance. This oneness of feature and feeling and habit, throughout so many ages and amid so many diverse nations, marks them out as a peculiar people, and reveals their relationship to him who is "the same yesterday, and to-day, and for ever."

But they have one mark more peculiar than any of these. It is truly a family-badge. They are all *cross-bearers*. This is the unfailing token by which each member may be recognized. They all bear a cross. Nor do they hide it as if ashamed of it.—They make it their boast. "God forbid that we should glory, save in the cross of our Lord JESUS CHRIST, by whom the world is crucified to us, and we unto the world." Sometimes it is lighter, and sometimes it is heavier; sometimes it has more of shame and suffering, and sometimes less, but still it is upon them. They carry it with them wherever they go. And it is always a cross: not merely so in name, but in reality; a token of reproach and sorrow. Sometimes they are represented as carrying it; and sometimes as being nailed to it; but it is still the cross.

They took it up when first they believed in JESUS and owned him as their all. Then it was that they forsook the world's tents and went without the gate, bearing the reproach of the crucified One. He whom they follow both bare the cross and was nailed to it, and why should they shrink from the like endurance? Shall they be ashamed of him? Shall they not rather count it honorable to follow where he has led the way, and to bear for him some faint resemblance of what he bore for them? Shall any thing in the world be esteemed more precious, more honorable, than the cross of their beloved LORD? The world derides and despises it, but it is the cross of JESUS; and that is ALL to them. As a saint of other days, a cross-bearer of the olden time, has said, "O blessed cross of CHRIST, there is no wood like thine."

Besides, this was the Master's will. He has laid on each the command to bear the cross. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23. "He that taketh not his cross and followeth after me is not worthy of me."—Matt. 10:38. The cross, then, is the badge of discipleship, and no follower of the LORD can be without it. The two things are inseparable, God has joined them, and man cannot sunder them. No cross, no saint. No cross, no Son. We must carry his cross all our life long; we must be baptized with his baptism; we must endure his reproach; we must glory in being clothed with his shame. The flesh must be crucified with its affections and lusts: our members must be mortified; our old man must take the place of shame; we in whom the flesh still remaineth, though its dominion is broken, must be willing to appear as outcasts and malefactors before the world, as JESUS did when he bore our sins upon the hill of shame. JESUS then with his own hand lays the cross on each one that comes to him, saying, "take this and follow me."—Take it and be reproached for me. Take it and endure tribulation for me. Take it and count all things but loss for the excellency of the knowledge of JESUS CHRIST thy LORD. Take it and be willing to go even to prison or to death for me, not counting your life dear unto you, that you may follow me to the end, and receive the unfading crown. Learn to endure the cross and to despise the shame.

But farther, we have the Master's example as well as the Master's will concerning this. I do not mean merely that he hung upon the cross. I do not refer simply to the fact of his crucifixion. I mean much more than that. That was but the closing scene of a whole life of crucifixion. He was a cross-bearer from the hour that he was laid in the manger. All his days he bore the cross. His life was but a pilgrimage to Calvary with the cross upon his shoulders. Tradition tells us that, as he left the Judgment Hall, he was led along the "dolorous way," to Golgotha. But in truth his whole course on earth was the mournful way. It was all reproach and sorrow from his cradle to his grave. His was a sorrowing life; and his death was but the summing up of his many sorrows; the gathering of them all together and press-

ing them into his cup at once, till the vessel burst, because it could hold no more. And then, for Him, the cross and the shame and the sorrow were at an end for ever. But for us the cross remaineth still.

Throughout life he was the "man of sorrows."—He was "acquainted with grief." And herein we see something more of the family badge, as it was displayed in the Elder Brother. Acquaintanceship with grief! This is the description given us of it. It is not one visit that makes us acquainted with a fellow man. Companionship is the result of continued intercourse. So one sorrow does not make us acquainted with grief, however deep and sharp its pangs may be. It may be the beginning of our acquaintanceship, but that is all. There must be daily, hourly intercourse. Thus it was with JESUS.—Thirty-three years' daily converse with grief made him acquainted with it. And so it is with us.—The saints are men of sorrows still: and their acquaintanceship with grief must be obtained by daily fellowship. The disciple is not above his Master, nor the servant above his LORD. We need not think of another process than that which he underwent.—He was made perfect through sufferings, and so must we. The Captain of our Salvation is, in this respect, the model and pattern of his saved ones. We are "always to bear about in the body the dying of the Lord JESUS, that the life also of JESUS may be made manifest in our body."—2 Cor. 4:10.

It is the Lamb that we follow: the Lamb "as it had been slain." This surely speaks most plainly of the family badge. We are followers of the man with the pierced hands and feet; the man who is covered all over with the marks of the buffet and the scourge and the spitting; the man with the crown of thorns. Yea; he is our Elder Brother. He is bone of our bone and flesh of our flesh. And if we see so distinctly the family badge on him, shall we shrink from taking it up and binding it in triumph, as a jewel, on our forehead—as a crown upon our head? Surely the purple robe of mockery may beseech us better than it suited Him.

There is one mark by which, from the beginning, he has been distinguished as the woman's seed predicted in Eden. It is the *bruised heel*. This is, in truth, only another way of expressing his character as the suffering, the crucified Son of Man. This was the mark which God gave by which he was to be known. Yet it was just at this stumbling stone that Israel stumbled. They had no eyes for the dying SAVIOUR. The humbled JESUS found no favor with them. The bruised heel they could not away with. The very mark which God set upon him as MESSIAH was that on account of which Israel rejected him. Yet it is the bruised heel in which we rejoice. It is the man with the bruised heel that has won our hearts. It is him that we follow: and his bruised heel we engrave upon our banner as our most honorable badge.

The like bruising we look for as our portion here. Nor are we ashamed of it. All the saints before us have experienced it, and are we better than they!—Shall the soldiers of the last days be ashamed to wear the uniform which the army of the saints has gloried in for six thousand years?

It is very remarkable that the Apostle fixes upon affliction as the mark of true Sonship. Truly he makes it the family badge. Nay, he makes it the test of our legitimacy. "What son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."—Heb. 12:7, 8. Strong language this! Had any but an inspired apostle used it, there would have been outcry against it as absurd and extravagant. Let us, however, take it as it is, for we know that it speaks the mind of God. Chastisement is, then, really one of the chief marks of our lawful and honorable birth. Were this characteristic not to be found on us, we should be lacking in one of the proofs of our sonship. Our legitimacy might be called in question. It might be said that he was not recognizing us as his true-born sons, and that either he had never received us as such, or had rejected us. There must be the family badge to establish our claim of birth, and to be a pledge of paternal recognition on the part of God our Father.

It is a solemn thought. Flesh and blood shrink from it. We look around to see if there be no way of escaping, and ask if it must be so? Yes, it must be, as we shall shortly see, and the attempt to shun it is in vain. Yet it is also a blessed thought. It cheers us under trial to remember that this is the Father's seal set upon his true-born sons. Oh! how it lightens the load to think that it is really the pledge of our divine adoption.

We need not then count upon bright days below, nor think to pass lightly over the pleasant earth, as if our life were but the "shadow of a dream."—Joy within we may expect,—"joy unspeakable and full of glory," for that is the family-portion. But joy from without, the joy of earth's sunshine, the joy of the world's ease and abundance, the joy of unsevered bonds and unweeping eyes, is not our lot in this vale of tears.

Still, in the midst of the ever-wakeful storms through which we are passing to the kingdom, there is peace—deep peace—too deep for any storm of earth to reach. In the world we have tribulation, but in JESUS we have peace. "Peace I leave with you, my peace I give unto you, not as the world giveth giveth give I unto you." And it is this which gives the peculiar aspect to the saints, the aspect of mingled joy and grief. The eye is dim with tears, yet, behold! it glistens with joy. There is the brow of shaded thought, yet peace is playing round it.—Clouds overshadow them, but on every cloud we see calm sunshine resting.

Their "peace is like a river." It is not stagnant as the lake, nor tumultuous as the sea, but ever in calm motion, ever flowing on in its deep channel, like a river. The course may sometimes be through rocks, sometimes through level plains, sometimes through tangled brakes, sometimes along the cornfield or "the hill of vines," yet still it moves unhindered on. It may be night or day, it may be winter or summer, it may be storm or calm, but it is there—flowing on till the embrace of ocean receives it.—Such is our peace! Let us hold it fast.

Nor need we hide our peace any more than we should hide our cross. Let the world see both, and learn how well they agree together. For it is the cross that makes this peace feel so sweet and suitable.

Amid the tears of grief, peace keeps her silent place, like the rainbow upon the spray of the cataract; nor can it be driven thence so long as JEHOVAH's sunshine rests upon the soul. "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever."

### THE FLOCK OF GOD.

1. It is a *purchased* flock. PAUL, addressing the elders of Ephesus, says, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28. We are by nature "carnal, sold under sin;" but by grace "we are bought with a price." An article will be considered valuable, according to what it has cost the owner; and that must be a valuable flock which cost the blood of the Shepherd.

2. It is an *obedient* flock. JESUS says, "My sheep hear my voice, and I know them, and they follow me."—John 10:27. His voice is now heard in the Scriptures of truth, and we follow him when we comply with his requirements. "In keeping his commandments, there is great reward."

3. It is a *little* flock. The Shepherd said on one occasion, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32. The flock of God in every age has been a little one; and he has nowhere told us that it would become large enough to embrace the world, before the end of this dispensation. The truth of God is found with the few, and not with the many.

4. It is an *exposed* flock. When JESUS sent forth his disciples to preach the glad tidings of the kingdom of God at hand, he said to them, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."—Matt. 10:16. And PAUL said to the bishops of Ephesus, "I know that after my departure grievous wolves shall enter in among you, not sparing the flock."—Acts 20:29. And the exhortation of PETER is, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." From which we gather that if Satan cannot destroy the flock, he will, at least try to frighten them.

5. It is a *scattered* flock. The sheep are found scattered everywhere through the "weary land" of this world. Yet, the Shepherd's eye is upon them; he knows where they are. Yea, "he maketh them to lie down in pastures of tender grass, and leadeth them beside the waters of quietness."—Psalm 23:2. Christians live not by bread alone, "but by every word which proceedeth out of the mouth of God." To them his promises are "exceeding great and precious."

6. It will soon be a *gathered* flock. "For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. And I will set up one Shepherd over them, and he shall feed them, even my servant DAVID; he shall



feed them, and he shall be their Shepherd. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places about my hill, a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."—Ezek. 34th. "And they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."—Rev. 7th. O blessed day! "when the chief Shepherd shall appear" to gather his flock into one fold, on the green fields of the regenerated earth.—When earth shall once more bloom beneath the smile of its Creator.—When the saints of every age and clime will stand with the LAMB on the radiant heights of Zion. That indeed will be "the congregation of the righteous," where no sinner will be seen.—Psa. 1:5. O blessed thought! that the day is *near* which will consummate the hope of the church.—That soon the heavens will be lighted up with the glory of God. That Jesus will appear in three-fold glory, to rifle the graves, and change the righteous living. Well may we say with the poet,

"O what a blessed hope is ours,  
While here on earth we stay,  
We more than taste the heavenly powers  
And anticipate that day."

Reader, do you belong to the flock of God? Are you resting the whole weight of your salvation on the merits of the Shepherd? Are you a follower of the meek and lowly Jesus? Tried and tempted you may be; exposed to dangers you must be, but never doubt the love of Him who came from glory to wander over the mountains of this world in search of the lost sheep. (See Luke 15: 1-7.) You may complain of weakness; but remember that it is the Shepherd's work to gather the lambs with his arm, and carry them in his bosom, and he has promised to do this.—Isa. 40:11. Do not complain of unworthiness; remember that the song of the redeemed in glory will be, "*Worthy is the Lamb that was slain*," &c. If you *feel* weary of sin, and earnestly long for more communion with God, it is the Spirit of God who has wrought in you this feeling and desire. Continue to trust in CHRIST. "For we walk by faith, not by sight." J. M. ORROCK.

#### ANSWERS TO CORRESPONDENTS.

The N. Y. *Observer* gives to correspondents the following answers, which are worthy of being read by others, than those particularly addressed:

"A. B. writes, 'Please to correct this article, as it is written in great haste.'

"*Answer*.—Then you should not have sent it. If you were writing a letter of *news*, your haste would be excusable. But if you are preparing an essay for the *Observer*, it is worth doing well, if done at all. If you have no time to speak deliberately and correctly, please not to speak at all. There are so many who are willing to take time, it is a pity that you should try to be heard when you are in haste to do something else. A preacher called to address a congregation of five thousand souls, would wish to be carefully prepared. When you speak through the *Observer*, you will have access to at least a hundred thousand minds. Weigh well your words, or do not speak.

"*Obituaries*.—C. D. wishes to know why the *Obituary Notice* sent some time since has never been published.

"*Answer*.—It was too long. One page of our paper would be weekly devoted to *Obituaries* if we printed all we receive. And we have found by long experience that if we condense a notice, we strike out the matters which the authors most admire. As a general rule, we print the whole or none, and in all cases where the notice is short, we give it a place. 'The subject of this *brief sketch*,' says a correspondent, who then writes six close pages, which would fill a column and a half of this paper! A few lines will usually express all that is needful to be said, and more than this is rarely for edification. If your notice was reasonably short, it was printed. One Doctor of Divinity stopped his paper because he did not see in the *Observer* an *Obituary* which he had sent; and afterwards he discovered with the aid, probably, of a new pair of spectacles, that the notice was promptly printed, and had been published a month before he found it.

"*Return of MSS.*—E. F. requests us to return his MS., which has not been published.

"*Answer*.—We are not responsible for manuscripts sent to the office. In the mass of letters and papers constantly accumulating, those received to-day are buried under the wave that rolls in to-morrow, and a search for a lost MS., in a printer's office, requires an antiquarian's perseverance, and more leisure than a modern editor can boast. You should retain a copy of your article if you wish to be sure of it, for bread on the waters is more likely to be returned to you after many days.

"*Why Not*.—G. H. inquires the reason for the rejection of his communication.

"*Answer*.—In this case our judgment was that there was no call for his remarks at this time. We may have erred: no man but the Pope claims to be infallible, and he is mistaken: but we act according to the light we have, and trust to the good sense of our friends to pardon our mistakes. We do not reply to each, nor to one of a hundred inquirers, but we think that all sensible people will be satisfied to leave the decision of such matters where it belongs. Un-sensible people will not be satisfied with anything."

#### LETTER FROM ELDER C. M. RICHMOND.

DEAR BRO. HIMES:—I should have written you some weeks ago, and ordered the *Herald*, had I known where my Post-office address would be. I have come to the conclusion that it will be duty for me to take an agency, and while I am thus doing something to sustain myself and family, do what I can to sound abroad the truth as it is in Jesus. I wish to say here that I have received two bound volumes of the Advent tracts, and have read them with great pleasure. I wish they might be generally circulated. No Adventist ought to excuse himself from purchasing them the first opportunity.

In view of what I have seen in some parts of Western New York, I am more and more convinced that the Church of Christ must be *steadfast and unwavering* in her attachment to, and manifestation of THE TRUTH, if she would exert that power which God designs she should exert in bringing ungodly men to bow at the feet of Jesus. I do not mean by this expression, that the Christian will never have occasion to change some of his views as to *what is truth*. But what I think so detrimental to the moral power of the Church is a *restless, unstable* spirit, that is ever seeking to put some new and unusual meaning upon the word of God, and this, very evidently, without a careful and thorough examination of the subject. It does really seem to me that some brethren, in their morbid desire for new things, lose, in a great measure, that deep solicitude for the salvation of sinners that should characterize the Christian, and without which he will be of little use in the world. I am not speaking at random. I speak those things which I do know. One brother tells me the sins of the penitent are never forgiven *till the day of judgment*!—another, that the new birth our SAVIOUR mentions in his conversation with NICODEMUS, and which is called regeneration in other parts of the Gospel, is the *resurrection of the body*!! And still another has made the discovery that *Antichrist*, or *the man of sin*, is not Popery, but *the devil*!! But what would I have? Would I wish to put the veto on free investigation, and seal up the lips of my brethren? By no means. But I do earnestly entreat them to study deeply and prayerfully, before they hasten to adopt such notions as the above. With my prayer that God will still crown your labors with his abundant blessing, I subscribe myself, in hope of soon beholding the King in his beauty, your brother.

Buffalo (N. Y.), July 15th, 1851.

#### The Destruction of Sodom.

The inhabitants of those guilty cities of the plain were heedless of their terrible doom. Up to the very day of their destruction, "they did eat, they drank, they bought, they sold, they planted, they builded," as though secure of an eternal abode in that fertile valley. They heeded not the cry that went up to heaven. The noise of the rioters had died away in the streets of Sodom. The men of that city were sunk down into the deep sleep, which succeeds a night of debauch. The sun rose as clear as ever, and shone with wonted brightness upon the beautiful vale of Siddim. The flowers opened as usual to receive its genial rays and shed their sweet fragrance abroad over the rich meadows. All around, the horizon was clear as crystal. No note of warning was heard, till suddenly, a portentous cloud appears in mid-heaven, and opening its dark bosom, pours forth such a stream of lurid light as the world never beheld before. A storm of fire and brimstone overwhelmed the devoted cities, and communicating with the bitumen and sulphur of the plain and the combustible materials of which the cities were composed, suddenly enveloped the whole valley in one broad sheet of flame, and "the smoke of the country went up as the smoke of a furnace." Thus sudden and unexpected, will be the punishment that shall overtake the impenitent sinner in the day when God shall come down to visit upon him his iniquities.

The destruction of the cities of the plain is perpetual, to endure as long as the world stands, "set forth as an example, suffering the vengeance of eternal fire." Moses thus describes the appearance of the place 450 years after the event: "The whole land thereof is brimstone and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein." Modern travellers testify that it still presents the same sterile appearance. One of them says, as he sat down upon a mountain to view the Dead Sea, "It was calm, motionless, and dead; no trees or shrubs, not a blade of grass grew on their naked sides." The soil is rendered sterile and barren, by the quantities of brimstone and salt mingled with it; and masses of vitrified stone are yet visible, a perpetual memorial of the burning. It has continued age after age in the same condition, at once an impressive testimony to the narrative of Moses, and a frightful figure of that everlasting destruction that awaits the impenitent and unbelieving.

N. Y. Observer.

We hope all the friends in the vicinity will rally to the Tent-meeting at Clinton.

#### "Lectures on the Lord's Prayer."

GOULD & LINCOLN have published an elegant edition of sermons from texts furnished by the several supplications and precepts of that brief and universal Collect—the first lesson of infancy, and the last remembrance of age—the Lord's Prayer,—by WILLIAM R. WILLIAMS, pastor of the Amity-street Church, New York. As a slight specimen of the character of the volume, we take the opening paragraph of the Lecture, upon the words, "Give us this day our daily bread:"

"How majestic is the imagery of Scripture, when it presents to us our Maker and God, as feeding all the orders of His animate creation, and ministering continually what they as constantly need, for the sustentation of the life which He has bestowed upon them. 'The eyes of all wait upon Thee, and Thou givest them their meat in due season: Thou openest Thine hand and satisfiest the desire of every living thing.' 'He giveth to the beast his food, and to the young ravens which cry.' The sea-gull winnowing the salt and wintry air along our coasts; the petrel twittering in the storm over the far blue waves of mid-ocean; and all the tribes that cleave the air, or traverse the deep paths of the seas, or rove our earth, look up to His daily vigilance and bounty, under the pressure of their daily necessities. To Him the roaring of the beast, and the chirping of the bird, and the buzzing of the insect, are but one vast symphony of supplication from the hosts which He feeds. To His capacious garner their successive generations have resorted, and yet those stores are not spent; neither has the Heavenly Provider failed in his resources, nor have the expectant pensioners been left to famish."

#### Foreign News.

The U. S. mail steamship *Atlantic* arrived at New York on Sunday morning last. She had been absent from New York over eight months.

The Crystal Palace still continues to be visited by great numbers. Nearly 79,000 visited it on the 21st ult. The receipts at the door, from one shilling admittances, amounted to over \$16,000.

Alderman SALOMONS a Jew, recently elected to Parliament from Greenwich, has been refused permission to take his seat, because he will not take that part of the oath which reads "on the faith of a Christian." Baron ROTHSCHILD was last year refused his seat, as a member from London, on the same ground.

The Ecclesiastical Titles Bill has passed its second reading in the House of Lords by a large majority. Little doubt is entertained that it will pass.

The French Assembly have refused to concur in a revision of the Constitution. A member accused the ministry of corrupt influences in reference to the getting up of the petitions in favor of the revision, and introduced a resolution implying censure, which passed. The ministry tendered their resignations to the President, who refused to accept them.

The National Guard of Chateaufort has been disbanded by a decree of the President of the Republic. It was at this place the President was insulted on the occasion of his visit to Poitiers.

From the Roman States we have awful details of condemnations to death, to flogging, to the galleys, to exile, and imprisonment.

At Farvaga, a lieutenant of Austrian carbineers was stabbed, whereupon the carbineers rushed from their barracks and shot down the first person they met.

THE SLANDER SUIT.—Our friends need have no apprehension about this suit. It will turn out to the "furtherance of the gospel." We only ask their prayers, and such tokens of sympathy, when called for, as we need, to keep us from embarrassment. The spirit of envy and malignity is most active in assailing us on every side. It is unrelenting. But we shall still stand on the *defensive*, and by God's help maintain our profession, so that our friends everywhere shall have no just occasion of shame or reproach on our account.

THE TENT MEETINGS at Providence, R. I., and Hartford, Ct., were of much interest. We have been so perplexed and overwhelmed with necessary duties, that we have not yet been able to prepare an account of them. We hope, however, to have time to do so soon.

Another dreadful fire occurred at San Francisco on the 22d of June. Ten squares, in the very heart and business part of the city, were destroyed, consuming property to the amount of about \$3,000,000. The fire was the work of incendiaries, who have been arrested by the Vigilance Committee.

There have been an additional number of cases of lynch law there, and crime still prevails to a great extent.

NOVA SCOTIA.—Bro I. ADRIAN has given us encouragement that he will go to Nova Scotia in August, in the place of Bro. W. BURNHAM. Bro. A. is just the man to go. Our brethren may well have courage in view of his visit.

#### To Correspondents.

L. D. MANSFIELD.—A person against whom a suit is commenced, always gives surety for his appearance, to the amount at which the damage is laid. And the one commencing the suit can put the damages at what he pleases—not being obliged till twelve days before the court sits to announce wherein he has been defamed. We are still ignorant of what the charge is.

L. OSLER.—To believe that some time or other an event will take place is one thing. The shut-door theory that J. T. originated was that which taught that the Saviour had come as a bridegroom, with various other "fooleries." It is time misspent, to show the distinction to those who are either incompetent or indisposed to apprehend things as they are.

J. P.—We do not see how a man can be regarded as "honest" who weekly fills a religious (?) sheet with *known* falsehoods and slander; or when this fact is known, how honest men can patronize such a sheet. We send you the H. and D.

S. S. ROGERS.—His Postmaster not long since informed us that he refused to take the *Herald* out of the Post-office. As he was owing for the same, and gave no intimation of paying, his name was placed on the delinquent list, as others are almost every week. He has since remitted his due, and his account is squared. No disrespect was intended; all delinquents are served alike. No one who will take the trouble to inform us that they *cannot*, or ought *not* to pay, will ever be published in our columns as a delinquent.

#### Big Tent Meetings.

Clinton, Mass., August 9th, to 16th or 17th.  
Richmond village, Me., August 20th to 27th.  
New Haven, Ct., August 30th to Sept. 7th.  
Champlain, N. Y., Sept. 11th to 21st.  
Buffalo, N. Y., Sept. 28th and onward.  
Rochester, the week following that at Buffalo.  
Full particulars will be given hereafter.

#### Postage.

As all letters (not weighing over half an ounce,) may now be sent at a distance of three thousand miles for *three cents* postage, *when paid by the sender*, which, if not thus paid, will cost the one who receives it *five cents*, it is expected that hereafter all who write letters will pay their own postage. Where a person wishes for an answer about what concerns only himself, or his own business, he will, besides paying his postage, inclose a letter-stamp to pre-pay the returned letter with.

Those writing from Canada, can now pre-pay their letters to any part of the United States for *six cents*.

We find that, under the new law, we have to pay one cent on each paper we send to Canada. We shall therefore be under the necessity of discontinuing to those in Canada, &c., who do not pay for their paper in *advance*.

Those wishing books sent to them by mail, will please to read the advertisement of books in another column.

#### POSTAGE ON THE HERALD.

Subscribers will receive the *Herald* at all post-offices within fifty miles of Boston, at five cents per quarter.

Over fifty, and not exceeding three hundred miles, ten cents per quarter.

Over three hundred, and not exceeding one thousand miles, fifteen cents per quarter.

Over one thousand, and not exceeding two thousand miles, twenty cents per quarter.

Over two thousand, and not exceeding four thousand miles, twenty-five cents per quarter.

#### THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

#### Children's Advent Herald.

##### CONTENTS OF THE AUG. NO.

The Christmas Tree: or a Child's Faith.—The Importance of an Agreeable Exterior—Temperance Facts—Cockney Enigma on the Letter "H"—The Arithmetic of Life—True Affection—A Hindoo Suttie—A Powerful Advocate—Inconsistent Parents—Honesty and its Reward—Resolution—Malleability and Tenacity of Gold—Sagacity and Strength of the Spider—A Child's Self-examination—Sagacity of a Dog—Questions on Humility—The Pin and the Needle—Puzzles, &c. &c.

The Children's Herald is published monthly at 25 cents per year. Two copies (uncut) can be sent to one place for single postage.

#### HERALD OFFICE DONATION FUND.

From June 4th, 1851.

Previous receipts .....	20 00
Previous donations .....	60 45
Tracts distributed at the Phoenix Tent-meeting, \$11 50—Providence, ditto, \$5 50—Hartford, \$10 ..	27 00
Excess of donations over receipts .....	67 45



## CORRESPONDENCE.



## SERMON.

Preached before the Second Advent Conference, held in Boston, Wednesday afternoon, June 4th, 1851.

BY ELDER D. T. TAYLOR, JR.

TEXT.—“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful.”—Rev. 21:5.

The text contains a promise of all that we as Christians are looking for : the new state embracing every grand element of our “blessed hope.” A period of joy, a glorious era is coming, a scene of splendor and beauty, such as never has been realized since the Paradise of the first pair was here. The promise is sure, the annunciation of its coming is backed home by the express declaration of the Creator, assuring the doubting heart, that the words are—not false and deceitful, but true and faithful. John the beloved, with pen and parchment, filling the elevated office of recording secretary to the Deity, as when anything doubly interesting was revealed, was again commanded to “write.” Memory was scarcely to be trusted. It was a great announcement, and must not be forgotten, but “printed in a book,” for the surety and joy of the Church in all time.

There is a chronology and locality to the fulfilment of the text, which it is of much importance that we carefully consider. With regard to the first, all men are looking for “a good time coming,” but all are not expecting it to be brought about in the same manner, and by the same means. Some are rushing forward to the future with a blind instinct, and mistaken notions of its nature ; others with intelligent desire, and a fancy and mind governed by the Scriptures.—The Romanist and the Protestant ; the Despot and the Republican ; the Shaker, the Peace-man, the Christian, the worldling, all sects, all nations, all collect bodies of men, all individuals everywhere, confidently expect a soon coming “good time.” And it is not a little remarkable, that nearly all inweave with the anticipated era a triumph of their prominent and cherished principles. The Romanist hopes for such a time, and blends with it a lofty position for his Church, in which her sentiments shall prevail, and she “sit a queen” in the earth. The Protestant mingles with his expected spiritual reign a conquest of the kingdoms of the world by the gospel, and a triumph of the principles of Protestantism and Christianity. The Autocrat of Russia is doubtless dreaming in his boundless ambition, of the time when his despotic banner shall triumphantly wave not only over the plains of Europe, but over the whole world. This to him is the good time coming. The Republican, on the other hand, although compelled to admit that at present the prospect is very dark, and that “the only hope of Europe is in God,” still hopes that the cherished principle of liberty shall ere long spread among and rule the nations, and the flag of freedom float over all. The growing club of the lovers of peace stretch for the happy era, and trust to help it on by the destruction of the sword and a union of all men in one great bond of brotherhood. This consummation is deemed the only hope for a combating race. The Shaker, in his diminutiveness, even hopes for a triumph of his principles. One said to me, “All the world must become Shakers,” adducing as proof,—Hag. 2:6, 7. God is a “Shaker.” All men must become God-like. All, therefore, must be Shakers ! And the Socialist, too, celebrates a coming triumph of love, and sings of “The day of the Lord at hand.”

We who have met here to-day are not an exception amidst the general belief of an approaching glad day for a ruined world. Be it known to all, that we, too, are looking for “a good time coming.” The Bible warrants this hope. But our expectation of the agency by which this will be brought about, differs widely from that of the multitude around us.—In this we stand at antipodes with the mass of Christendom, and with the world. They hope for the bright day without the Lord ; we expect his personal presence in that day. They look for the Sun to rise in the evening of that day ; we in the morning. We look for Him to come first, and be the glory and joy of that day, and not as one has said, “when the glory is all over and gone.” They look for a millennium without Christ ; we for a millennial reign “with Christ.” It does not say, “they lived and reigned with the anointing—the Spirit—but with the anointed, or Christ, the Messiah. It is therefore not a spiritual, but a personal reign. The beheaded ones will be there : they cannot be there without a resurrection, and there can be no resurrection without Christ.

The Church has ever, in the past, been in the minority on earth. So she is now, and will be till the great gathering day. It is to the “little flock” that the kingdom will be given. In the language of Melancthon, “We condemn those who circulate the Judaizing notion, that prior to the resurrection of the just, the pious will engross the government of the earth, and the wicked be oppressed.” The Scriptures assure us the reverse will be true. And Luther was but the echo of Paul when he said, “The older the world the worse.” Until Christ comes, the Church is the desolate widow, called to fasting and mourning, and the word to her is ever, “Be ye patient until the coming of the Lord.” Until he come, like Noah’s dove, she will find no place on which to set her feet amid the troubled waters. Some hope to bring in the kingdom in the absence of the King.—This, too, is but an idle dream. There is not the first word for it in all the Bible. It is not till “the end of the world” that “the righteous shine forth in the kingdom as the sun.” It is not till “the Son of man comes in his glory,” that he gives that kingdom to the “blessed of the Father.” And the apostle makes the coming of Christ, the judgment, and king-

dom, to be synchroal,—the last two consequent upon the first.

And we, too, look for a triumph of the great truths we love and advocate, for

“Truth crushed to earth shall rise again,  
The eternal years of God are hers ;”

but not until he who has styled himself “the Truth” shall come, and before a once scoffing but now trembling world, vindicate his cause and truth in person. We look according to his word for no peace among the angry nations, until the Prince of peace shall come. Then, in “His day,” when “His dominion” shall be everywhere beneath the sun, “there will be abundance of peace.” They will learn war no more, for He will break the bow, and cutting the spear asunder, cause wars to cease to the ends of the earth.

The hope of the world is false. Gathering from the Scriptures the great truth of a coming period of blessedness, they mingle with it their own opinions and fancies in regard to its nature, and hasten to meet the solemn future miserably deceived ! Alas, for this poor world ! Its hope will perish ; its sun go down in an endless night. Christ will conquer all in wrath who refuse to be conquered in love. They must be broken with the iron rod who spurn to bend at the sceptre of mercy.

It is in the Apocalypse especially that we see the postponement of the glad era till Christ comes. One would think that the heart of the beloved disciple must have been pained, as he watched the Church amid the gorgeous and terrible scenery that rolled in grand panoramic view before his aching and wondering eyes. Sometimes her members laying their heads as martyrs upon the executioner’s block, and anon following along a path illumined with the fagot of fire. And then, she at times disappears amidst smoke, thunder, hail, and lightnings, the accompaniments of the trumpets of woe and the vials of wrath, and not “till the last trump” sounds does she emerge from the ruin, and lifting her head exultingly, cry, “The great kingdom has come !”—And again in another scene, as the curtain is lifted higher, and the misery of her militant state is again portrayed, a monstrous harlot church is seen making herself “drunk with the blood of saints,” until in agony they cry in the ear of heaven, “How long ?” The golden city she reaches at last is indeed a blessed home, but the way there was dark and dreary. It was not among men that her “faith” was “found unto praise and honor,” but by her Lord “at his appearing.” Deliverance comes at last, but it is when the “King of kings” comes from heaven with his royal “armies,” and not before. Amid the consternation of kings, the wailings of Mystery Babylon, and the hallelujahs of the true wife, the long absent Head and Bridegroom of the Church appears, to take possession of the earth, and to redeem his people forever. The great battle ensues ! The enemy is conquered. The guilty harlot, in company with her cruel paramour, the beast, and the false prophet, are condemned to lay their heads upon a fiery pillow for a thousand years. Satan is arrested by an angel, bound hand and foot, and thrown into the abyss.—The martyred dead live again. The grand millennium has commenced, and the new state will assuredly follow. The good time will come.

But let us, in the second place, proceed to notice the locality of this happy era—this kingdom—this heaven (for the text points to the saints’ heaven) more closely.

Where will this great salvation be displayed—in some distant sphere, or in our globe ? We answer emphatically, in our world. And with candor we assure him who has not learned “Blessed are the meek”—says Christ, “I am meek”—for they shall inherit the earth,—that he has yet a great truth to learn. We look for a literal inheritance—a solid terra-firma. The kingdom will not be above the whole heavens, but “under” them. He who is to reign over the house of Israel forever is to sit on David’s throne, and that throne, or kingly power, was neither in the sun, moon, nor stars, but on the earth. The promised dominion is not from star to star, nor from this planet to the end of the creation ; but “from sea to sea, and from the river to the ends of the earth.” And ours is the only world in which his kingly power needs to be re-established ; for we know of no other that has rebelled and broke loose from the throne. We believe that earth, having undergone a fiery baptism, will be made anew, and shining with glory, be given to the righteous as their eternal inheritance.

We now give a few reasons why we thus believe. And—

First. The identity between the soil of the old and new earth is nowhere more clearly seen than in the Abrahamic promise. The land in which he dwelt, the soil on which he trod, the place in which he was then a stranger, was promised to him and his seed, i. e., Christ and the Church, as an everlasting possession. The promise yet remains to be fulfilled. Will the possession of another land fulfil it ? Would a residence in a far off “spirit land” meet his unstag-gering faith and hope, in his heirship to the world ?—Rom. 4:13. Methinks Abraham would be astonished were he introduced into the modern heaven of the spiritualist in resurrection glory, and be told to “look and possess, for this is the promised land, the world in which was once the purchased cave-cemetery of Machpelah !” Methinks he would marvel were he lifted up to the heavens, and a million of acres of blue ethereal sky were bequeathed to him as his portion. “Abraham believed God,” that he should have that land, and yet he “looked for an heavenly inheritance.” This proves that he expected it when in a new and heavenly state, and he will doubtless become a possessor when, raised from the dead, he shall “sit down in the kingdom of God.” May we “sit down” with him.

Secondly. Please read Matt. 19:28, punctuating it with a comma after the word “me.” We are here taught a “regeneration” at the second coming of our Saviour to sit on his “throne of glory.” Generation is begetting, producing, creating. “These are the generation of the heavens and earth in the day they were created.”—Gen. 2:4. Regeneration is re-production, or re-creation. The text points forward to a renewed world under the reign of Messiah. The

earth will not be annihilated, but re-generated, and peopled with a kingly race of immortals. Synonymous with this term, and synchronous with this event, is the “restitution, or restoration of all things,” occurring at the return of Jesus, as predicted by Peter, and taught by all the prophets. (Acts 3:19, &c.) There is hope for the sin-cursed and sore-burthened earth. The wilderness shall yet be glad, and the once arid but now budding “desert shall blossom as the rose.” The great redeemed company will, as they sung in the victory anthem, not reign in the air, but “reign on the earth !” Hail, happy day !—“Haste away a shattered world ye slow revolving seasons.” Let the new Jerusalem descend—the new creation rise !

Thirdly. The language of the inanimate creation, as given in the 96th Psalm, its joy and rejoicing and gladness at the coming of the “Judge of all the earth,” is not like that of a world doomed to annihilation, but rather of a groaning earth destined to a joyful redemption. The world with every revolution “groans and travails in pain,” under the blighting curse of Jehovah. And thus it will continue, according to the apostle, until “the redemption of the body,” i. e., the resurrection of the dead. Then, according to the same apostle, the same blessed destination in reserve for a suffering Church, is also to be enjoyed by a ruined, storm-tossed, and earthquake-riven world. That destination is “liberty,” “redemption,” and “glorification.” Then we shall have a “free soil,” and “there shall be no more curse.” Then the joyous world will leap and roll in its orbit, and pour upon the ear of its great Emancipator a perpetual hallelujah anthem. “The new heavens and new earth,” says Dr. Cumming, “will be one grand Æolian harp, over which the Spirit of God will sweep, wringing out from it ceaseless harmony.”

In the fourth place we remark, that there are strong ties that bind the Redeemer and his people to our world. This is the “field,” which for the “treasure’s” sake, the Church, He purchased. Out of its dust came the glorified form that now sits upon the Father’s throne ; and out of it will, at the “last trump,” come the forms of the redeemed millions who now, “dust to dust,” sleep in it as the buried “bride.” Yes, and the precious blood of him who trod our soil with sorrow, and wet it with his tears, was poured like balm into earth’s bosom, and I believe it will there act like leaven until the fires of the last day are kindled, and the world, touched by the plastic hand of the Regenerator, like the “fabled Phoenix,” rises in life and beauty from its own ashes. Thus an affinity—a link of love—is established between our world and its Maker, which will be consummated by his reigning in it. Those who believe in a personal coming Saviour, and a literal resurrection of the righteous dead out of the earth, and then the earth’s utter annihilation, we charge with inconsistency ; for they are manifestly thrown into the absurd position of believing in the eternal redemption of a part of the earth—that part forming the bodies of the countless saved—yet the endless ruin of the remainder. And this charge can only be evaded by denying the literal resurrection. We believe that because he has said “he will make the place of his feet”—i. e., his footstool, the earth—“glorious” that the earth was made for the revealing of his glory, and therefore its destiny need not be a speculative question, because it is a great revealed truth.

But our text and its contexts afford conclusive proof. In the first verse we are taught that the new earth will occupy in the heavens the exact position of the old one ; else why does John say he saw the first, or because, the last had passed away ? Two opaque material bodies can never occupy the same space at the same time. It is very evident that the new world will be displayed within the orbit of the old.

The second and third verses positively meet with a negation the idea of a removal of the redeemed nations up to a distant sphere ; but teach, instead, the coming down of the city, or tabernacle of God, to the earth, and His residence therein among men ; man not changing his locality, but only his condition, or state. Did it teach the translation of man away to a far-off city, it should read, “the tabernacle of man is with God, and they shall dwell with him.” But the words are reversed from this construction, and the sense being in accordance with the words, is reversed with them. God’s language is perfect ! Let us believe his *ipse dixit*, without asking for a voucher.

The fourth verse teaches the display of the saints’ inheritance a sorrowless one, where once pain and sorrow had existed. The words “no more pain,” “no more death,” seem to teach this. Such language is inapplicable to a sphere where these evils had never been felt. We could not apply the prediction to the upper heaven, where death never rioted, any more than we could say of the city of Boston, “there is no more cholera there,” if this scourge had never been there. Only in a redeemed earth, once loaded with sorrow and sepulchres, and groaning beneath the tread of the “king of terrors,” can this be fulfilled. In that locality the enemy, as once, no more enters. “All death will die, all life will live.”

Our text is plain : “I make all things new.” God is the great renovator, man’s hand is not set to the work, though some in this day vainly hope, through human agency, to accomplish it. God will do it himself. It teaches the restoration of our world. He will make, not “new things,” but “all things new.” It is not the creation of a new world out of mere matter, but the creation of a new world out of old matter. It is the renovation of the old earth, over whose head is the rush of six millenniums.—The “things” must exist beforehand to be made new, and the act being one of wisdom and necessity, implies age. The “all things” of course referring to those just specified,—“heaven and earth,”—the heaven meaning the atmosphere. Thus the argument is in a measure before you, though there remains much unsaid.

Brethren, we are not alone in this faith, neither is it anything new. Many great names are with us here. This was the firm belief of Charles and John Wesley, the founders of Methodism, as will be seen by all who have read their hymns, and especially

Wesley’s sermon on our text. This was the faith of Dr. Watts, as expressed in his beautiful hymn—

“Lo what a glorious sight appears,” &c.

The Doctor fairly becomes extatic in the contemplation of the beatific vision. This was the faith of the poet Cowper, who sung, that when the six thousand years are ended, Christ will descend,

“And what his storms have blasted and defaced  
For man’s revolt, shall with a smile repair.”

And so believed the sainted Pollock, who after describing the burning of the earth, “yet not to full annihilation,” but purged by “sanctifying fires,” says—

“The essential particles remained, of which  
God built the world again,” &c.

And this was the faith of the great Milton, the grand idea and leading thought embraced in “Paradise Lost,” and “Paradise Regained.” He says the world will go on malignantly to the good, benignly to the bad, until Christ appears to burn the world, then raise

“From the confluent mass, purged and refined,  
New heavens, new earth, ages of endless date.”

The gifted Chalmers, one of England’s brightest sons, believed and advocated the same in his Sermon on the New Earth, a masterly production, in which he demonstrates the existence of a future material inheritance, yet spotless and free from sin. But time would fail to speak of all.

Thus I have shown you the time when, and the place where, of the joyful day that is coming. It is at or beyond the revelation of Jesus, and will be on the renewed earth. Be it known to the citizens of this great city, that this faith we firmly cherish : it is orthodox, it is scripture. This new world will be heaven enough for us. In it we shall experience “the absence of all evil, and the presence of all good.” It will be a bright world. There may be night, there with respect to its period ; but none with respect to its darkness. There will be sunlight all night, for the moon’s brightness will equal that of the sun, and the sun will shine with seven-fold splendor. And the same unearthly magnificence that burned on Sinai’s summit will fill the whole world. The sky will be sunnier than Italia’s landscapes, more beautiful its flowers, more fragrant than those of far-famed Madeira. Its unfading bowers will be vocal with music. “What a land of singing that must be,” says Samuel Rutherford, “which has more than four summers in the year !” There will be no graveyards there, with monumental stones, bearing names that once were dear, and with loved ones in death beneath them. Death divided friends, with unwilling hands and pure hearts and forms of resplendent beauty, will rise and reign there and meet and mingle forever. There will be no mould of age, nor mark of antiquity. It will be emphatically new,—far more deserving the appellation than this country. We all love new things : let us love this new world. It will be a new earth—a new heaven—a new Jerusalem—a new and magnificent King, and a new people. It will be for Christ and those that are his ; and “if any man be in Christ he is a new creature.” To enter there we must have “new hearts.” Like Columbus, we are satisfied of the existence of another and better world. Like Columbus we have procured an outfit, and have set sail to discover it. There are mutineers on board, and the ocean is stormy ; but never mind, let us trust in God. The promised land—the “continent of glory”—is just a head. Every day brings us nearer our homes, and few are the houses between this and the coming of the King and the kingdom. Do not be discouraged. The Master bids us be of good cheer. The good time for the pure is assuredly coming ! And above all, do not miss of the new world. May we wash our robes and make them white in the blood of the Lamb, that we may at the last enter into his joy. Soon He will come. Time’s career will be ended. The story will be told. The mandate will go forth. May we through rich grace forever possess the inheritance of the saints in light, when He who sits upon the throne shall make all things new. Amen.

## LETTER FROM Z. W. HOYT.

BRO. BLISS :—I have no recollection of having seen any notice in the “Herald” of a book on chronology, written by George Smith, F. S. A., Member of the Royal Asiatic Society of Great Britain and Ireland, &c., printed at New York, in 1848. He has considered the three original Hebrew texts—Hebrew, Samaritan, and Septuagint, and also Josephus. He gives a decided preference to the Septuagint, and endeavors to show that the Hebrew text, as we have it, has been essentially corrupted, especially in its chronology, he thinks probably in the second or third century. He thinks this was done by the exasperated Jews after the destruction of Jerusalem, and in view of the rapid progress of the Christian religion after that time. The object, he thinks, was to shorten the predicted time to the Messiah’s coming, thereby endeavoring to complete the evidence of his true Messiahship ; for they had been confidently expecting that near the close of six thousand years their Redeemer would come, and by a computation from the true copy, for all three of them then were essentially alike, they would find the time from Adam to Christ actually well near six thousand years ; and this he endeavors to prove is the true chronology. He quotes from a great variety of authors. But perhaps you are acquainted with the book ; but whether you are or are not, please to, if you think best, give some comments on the little scrap I enclose, containing a chronology from Noah to the birth of Abraham, which I have drawn from his book.

Now I want to ask, if it is so, that the Greek copy, for that was the one in common use in the apostles’ time, is so much at variance with our version of the Hebrew Scriptures ? You see by the table herein enclosed, that he makes the difference in time between the present Hebrew version and the Septuagint, from the flood to Abraham, eight hundred and seventy years. He makes the flood to occur in the year of the world two thousand two hundred and sixty-two, and the advent of Christ, five thousand five hundred and seven.







## THE ADVENT HERALD.

BOSTON, AUGUST 2, 1851.

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THE AMERICAN VOCALIST.—For a full description of this work, see advertisement.—Price, 62½ cts. (12 oz.)

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THE MONITOR: containing ten dissertations, with copious extracts from the early Christian Fathers and the Reformers; showing the belief of the Church in those ages of her greatest purity. Published by L. E. Jones, No. 241 Gold-street, Brooklyn, N. Y. Price, 38 cents. (9 oz.)

THE PNEUMATOLOGIST.—Vol. I.—Published monthly, by J. Litch. This volume contains articles on "Prevision," "Spiritual Manifestations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, &c. &c." Price (paper cover), 75 cents (7 oz.); in boards, \$1 (10 oz.)

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## THE SUMMER CAMPAIGN.

## PHOENIX TENT MEETING.

On our arrival at Phoenix on the 11th ult., to erect the tent, we found that the liberal and enterprising brethren of that vicinity had engaged a beautiful and convenient spot of ground on the farm of Mr. J. LAVALLEY, north-west of

Phoenix village. The ground is elevated, affording from the door of the tent a beautiful panoramic view of the surrounding country. Though everything around was pleasant to the eye, yet the curse was upon it: it was not Eden, though beautiful. In the beautiful land, the home of the saints, "there shall be no more curse."

Within three miles of our tabernacle, there were no less than thirteen flourishing factory villages, numbering from seven to ten thousand inhabitants. A large number of the people manifested a deep interest in the object of our meeting, and received us with much favor.

Our first meeting was held Sabbath morning, July 13th. The day was beautiful, and at the hour of service the people came up in crowds from every direction, filling the spacious tent to its utmost capacity. Most of the male portion of the congregation gave up their seats to the ladies, and stood during the service in the outer circle. The most respectful attention was bestowed on the sermons during the day, which were delivered by Elder WESLEY BURNHAM. I was unable to preach, and most of the day was confined to my tent. Bro. B. was happy in the selection of his subjects, and treated them in so able and interesting a manner, as to give general satisfaction. The day was a prosperous one for the Advent cause,—we have heard of much good that was done.

During the week three services were held each day. Sermons were preached by Bro. SHIPMAN, TAYLOR, FASSETT, and KIMBALL. Notwithstanding the rain, good congregations attended, who appeared to appreciate the services.

On the second Sabbath, the 20th, and the last day of our meeting, we had a most delightful day. The attendance was very large. My health had so far improved, that I ventured to speak once. The subject of my remarks was, "God in history." An argument was attempted to be drawn from the historical prophecies in favor of the personal coming of Jesus, of his reign on the earth, and the nearness of those events. It is cheering to learn, that the effort, though put forth in weakness, was not altogether in vain.

In the afternoon Elder L. KIMBALL gave an excellent discourse on Matt. 24th. He was listened to with profound attention, and a good impression was made on the audience. At the conclusion, I addressed a few remarks to Adventists, and to members of other denominations present, closing with an appeal to the unconverted. The season was a solemn one. Up to this time, our meetings had been undisturbed; nothing whatever had occurred to mar the enjoyment of those present. But as I was concluding my address, a member of G. NEEDHAM's party in Providence, and who also resides in his family, commenced the distribution of the pamphlet purporting to contain the trial of J. V. HIMES before the Chardon-street Church. As soon as the meeting was closed, the individual alluded to stood up on a seat in the tent, and announced that he had the "Trial of J. V. HIMES," &c., for distribution. Of course this strange event excited the attention of the people, and they wished an explanation of it. Accordingly, I briefly stated the history of events during the past year or so, and showed that the design of circulating the pamphlet was to destroy my character and influence. In the meantime, I caused a copy of my "Defence" to be placed in the hand of each one who had received the pamphlet, thus accompanying the bane with the antidote. The people generally were satisfied of the evil design of the individual who was thus engaged, and finally separated, bearing with them a good impression.

Our meeting was truly a triumphant one. Souls were quickened, the saints comforted, and conviction was forced on many minds. The brethren and friends will accept our hearty thanks for their liberality and co-operation. A word or two in relation to the unjustifiable attempt to mar the harmony of our meeting. At most of my meetings in Providence during the last year, I have been followed by the individual alluded to above with a malignity that would have done credit to a demon. Every sort of provocation has been offered, in the most aggravated forms, to induce me to do or say something that would afford my enemies an opportunity to complete what they have so long desired. The object was clearly shown by the insolent query, "Why don't you prosecute me?" Now, if I could be so annoyed, as to allow myself to appeal to the law to defend me against outrage, the cry would be that I had appealed to CÆsar against "brethren,"—that I exemplified the conduct of the "evil servant" snuiling his brethren, &c. But I have studiously endeavored to disregard these insults and annoyances, and continued in my proper labors, receiving the confidence and support of the Advent body. Despairing of a prosecution on my part, occasion was sought by my enemies by which they could appeal to the law. This occasion was brought about in the way related in last week's Herald. Though we could not have been induced to take the initiatory steps in a law-suit, my brethren will now perceive that I have no alternative,—I am compelled to defend myself. I feel assured that this vexatious suit will be sustained by all the conspirators and their sympathizers. But be it known to them, that God, who has heretofore been my defender, will deliver me out of the hand of all my enemies. Let the brethren and friends everywhere have no apprehensions: the "secret workings," which have so long distracted us, will soon be brought to the light. I have not the slightest fear as to the result.

J. V. H.

## Testimonial from the Second Advent Church in Hartford, Ct.

BELOVED BRO. HIMES:—We regard it a duty we owe to you and the cause of GOD, in which we are mutually engaged, to give you a simple testimonial and expression of our love and respect, which may be used in any way you may deem proper.

We have for many years witnessed your devotedness and untiring zeal in the case of our coming Lord and King; and these indefatigable labors to extend the knowledge of the Advent faith throughout the world has endeared you to our hearts. While, therefore, we have seen you enduring the scorn and contumely of the world, and assailed from time to time by foes within and foes without, we have regarded these only as the legitimate result of your faithfulness in the cause of God. The efforts put forth more recently to destroy your character, and ruin your influence in community, by those who have in various places conspired together for this purpose, has awakened our sympathies anew in your behalf, and caused us to stand by and support you by our prayers, sympathy, and "labor of love," in this time of your trial. We consider these attacks on your character, and these eff-

orts to cripple your influence and usefulness, to be dictated by a spirit of malice, wholly unbecoming the Christian, and meriting the disapprobation and rebuke of all Christian men and lovers of equity and truth.

The efforts, too, made within the last few months to charge upon you the fault of making divisions in the body of Christ, we regard in the same light,—the guilt resting upon many of those making the charge, who have "drawn away disciples after them," and are now being sustained by those who they were never instrumental in enlightening or converting to the faith of the gospel.

We have heard that you were the cause of the recent division among us in this city. This charge we repudiate as untrue. You were neither the primary nor secondary cause of this separation: it was caused by others, who have made their way among us, dividing and distracting the Church of God, which they found in harmony, union, and love. Our hearts are grieved and pained with the course of such, but instead of retaliating or injuring them, we would pray them to repent and repair, so far as they can, the breach they have made.

Your visit among us at this time, and the erection of the Big Tent in our city, for the purpose of awakening our fellow-citizens anew to the great truths embraced in the Advent faith, calls forth our gratitude, and revives afresh in our hearts the spirit of the faith we experienced when we first received and embraced it.

May the great Head of the Church sustain, support, and aid you in all your future labors, and in the various and severe trials you may be called to pass through as "a companion" with the faithful "in tribulation, and in the kingdom and patience of Jesus Christ." (In behalf of the Church.) Dr. J. B. TERRY, Dea. AARON CLAPP, SIDNEY HALL, RICHARD K. STARKS, JAMES ARTHUR.

The following brethren, residing out of the city, being present, wished to have their names appended to the above: WALLACE D. TULLER, S. B. MUNN, D. BATES.

## Buffalo Tent-meeting—Action of the Adventists.

At a meeting of the Second Advent church of Buffalo, N. Y., held in their house of worship on Delaware-street, in said city, at the close of Divine service on Lord's day, August 3d, 1851, Bro. Thomas Sayles being called to the chair, and Bro. W. M. Palmer being chosen secretary, a notice contained in the "Advent Harbinger," of Aug. 2d, vol. 3, No. 7, purporting to be from Elder J. C. Bywater, appointing a Tent-meeting for Buffalo, to commence Sept. 2d, and hold over thirteen days, embracing two Sabbaths, was read; also, a further notice from Elder Bywater in the same paper, saying that he expected Elders Storrs, Marsh, and Cook, would be with him at said Tent-meeting; and in the same paper an editorial, headed, "Tent-meeting in Buffalo," was read, in which the editor calls special attention to said advertised Tent-meeting in Buffalo, by Elder Bywater, and endorses that himself and Elders Cook and Storrs would be there to aid Elder Bywater in preaching the word in Buffalo, and exhorting a general attendance to said meeting; therefore,

Resolved, unanimously, That this church has not desired said Tent-meeting to be held by Elder Bywater, and Elders Marsh, Cook, and Storrs, and neither do they now desire it.

Resolved, further, That it has been reported to this church by its late pastor, that Elder Bywater, in New York city, told him that the church in Buffalo were all in harmony with the "Herald" in regard to the present doctrines, &c., now being advocated by him and others, but that he, the said Elder Bywater, with his advocates, would, during this summer, come to Buffalo with the Big Tent, and make a scattering among them, or change them to the views of the "Harbinger," (or words to that effect); also

Resolved, That with the approbation and intended co-operation of this church, a Tent-meeting has long been published to be held in this city, to commence Sept. 28th, by Elder J. V. Himes, which fact must have been well known to those now advertising for Sept. 2d and onward; and that unless evil was intended to the peace of this church, as threatened, common Christian courtesy would have prompted those engaged in this to have respected such intention; therefore, for this and for other known reasons,

Resolved, That this church has no Christian confidence in, and can hold no Christian fellowship with, the said Elders Bywater, Cook, Marsh, and Storrs, until their past acts be repented of and changed, and that they cannot co-operate with them in said Tent-meeting, and they would most respectfully, but most urgently, request them to indefinitely postpone the said advertised Tent-meeting for Buffalo; and further, that if said Elders Bywater, Marsh, Cook, and Storrs, or any of them, shall persist in carrying out said advertised meeting, that it is hereby ordered, that this preamble and these resolutions be, at the commencement of said meeting, published in the daily papers of this city, giving notice that this church has no fellowship with said Elders Bywater, Marsh, Cook, and Storrs, their meeting, or their associates, or many of the doctrines which they teach.

Resolved, That the doings of this meeting be signed by the chairman and secretary, and copies forwarded to Elders J. C. Bywater, J. B. Cook, J. Marsh, and Geo. Storrs, at the several places where it is expected they will soonest get them. Also, copies forwarded to the "Advent Herald," "Harbinger," "Watchman," and "Monitor and Messenger," with the request that each paper would publish in full; that this expression of the Second Advent church in Buffalo may be fully known, and her position fully identified, and that brethren from abroad may not be misled by the appeal of the editor of the "Harbinger," to expect this church to administer to their wants in a meeting called for her own distraction, and by men with whom they cannot have Christian sympathy.

The above resolutions were all passed unanimously.

THOS. SAYLES, Chairman.

W. M. PALMER, Sec'y.

## BUSINESS NOTES.

S. Jennings—Have credited J. D. B. \$3 36 on acc't—the balance (64 cts.) we place to your credit on "Herald" to 540, as you did not specify what papers to send.

J. W. Trumbull—Sent books the 30th.

J. Andrews—Have sent the book, which, with the postage we have to pre-pay, is 30 cts.

Mrs. R. Conant, J. Eaton—Have cancelled your accounts, and will send.

C. F. Sweet—Will cancel the old account. An agent would be of no use in a place where he would be the only subscriber, and we shall have to lessen our free list, instead of adding to it.

Mrs. L. Dudley—You say in your letter that you inclose one dollar. We found no money in it. Your son called at the office the day before, and paid a dollar on the "Herald" to No. 560. Perhaps you afterwards concluded to send by hand.

W. Paul—It was an error—you are credited to 568. The bundle was sent Aug. 4th.

E. Shepherd—Have credited Bro. Vickery to 534; but that leaves a dollar due from G. W. Libbey.

W. M. Palmer—W. Hines' paper was discontinued by the Postmaster of Buffalo at No. 523, who stated it was refused. D. McGarity has paid to end of present vol.

S. G. Mathewson—Sent you books to Winsted the 6th, by express.

Chase Taylor—You owe \$1 on "Herald," and \$3 54 on book acct.

J. Vose, \$3—\$1 for Herald to the Poor—\$1 in aid of the Tent meetings, and \$1 for Himes' Defence.

## APPOINTMENTS, &amp;c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach at Troy, Vt., Aug. 15th, instead of Derby Line, as before appointed; Richard, Sabbath, 17th; Montgomery, 19th; Johnston, 20th; Morrisville, 21st; Waterbury, Sabbath, 24th; Claremont, N. H., 25th.

Bro. K. L. Hastings will preach at Litchfield, where Bro. Hall may appoint, Aug. 9th; Kent, 10th; Roxbury, 11th; Pleasant Valley, 14th—each, except Sabbaths, at 5 p.m., or evening, as the brethren may choose.

I will commence a Tent-meeting at New Durham Ridge Wednesday, Aug. 20th, and continue over the Sabbath. Bro. J. Couch will attend. J. CUMMINGS.

Providence permitting, I will preach in the "Union meeting-house" on Turner's Hill, Whitefield, Sunday, Aug. 10th. I. C. WELLCOME.

The Lord willing, I will preach at Hillsborough, N. H., Sabbath, Aug. 10th. BENJ. LOCKE.

Bro. A. Sherwin will preach at South Newbury, Vt., Sabbath, Aug. 10th, and at North Danville Sabbath, 17th.

General Camp-meeting.—Providence permitting, there will be an old-fashioned camp-meeting in North Wilbraham, on the old ground, commencing Monday, Aug. 18th, and continuing probably over the Sabbath. We sincerely hope, and invite all far and near to take an interest in this general gathering, and make it a special subject of prayer. Come Monday and pitch your tents in good faith, with a full expectation, by the blessing of God, that it will be a meeting which will tell, not for party, but for God and truth, on saint and sinner. Provision made for horses and board for those who wish, with no lack for God's poor. Those coming by the cars will stop at North Wilbraham depot. D. E. Moulton, Hiram Manger, Walter Pratt, Committee.

There will be a Camp-meeting held on the ground owned by Mr. Steel and others, five miles from Belknap, and three miles from Milburn, Pa., commencing Aug. 25th, and continue one week or more. It is hoped there will be a general gathering of Adventists throughout this and adjoining counties; that they will come full of faith and earnest prayer, that the truth of our soon coming Lord, and a preparation to meet him in peace, may receive a new impulse. All necessary arrangements will be made for the accommodation of those who cannot conveniently bring tents. Elders J. Litch, I. R. Gates, and others will be present to labor.

J. D. Boyer, J. P. Farrar, Thos. Esworthy, R. McMuller, Joseph Eckley, H. K. Boyer, P. Swartz, Committee.

There will be a Camp-meeting at Fingal, on the old ground near widow Burdine's, commencing Aug. 16th, at 3 p.m., and continue over the second Sabbath. Friends are requested to have their tents up on the Friday previous to the meeting. Provisions will be made for the most reasonable terms. Elder D. J. L. Johnson, of New York, and several others, will be present. Collections will be taken up to defray the expenses of the meeting. In behalf of the brethren, Lewis B. Payson, A. Weldon, D. Campbell.

A Camp-meeting will be held near Bro. Burroughs', commencing Aug. 25th, at 3 p.m., and continue five days. Friends will please to erect their tents previous to the day of meeting. Provision will be made for horses. It is hoped that a good number of friends will be present, as a consultation will be held at the close of the meeting, touching the best way of forwarding the cause of our glorious King, and to defray the expenses of the meeting. In behalf of the brethren, J. Burroughs, W. Willard, W. Cornwall, D. Campbell.

A meeting will be held at Coburg, commencing Sept. 7, at 11 A.M., and continue several days. Also one at Asa Spencer's, Sept. 11th, at 3 p.m. Friends are invited to attend.

A Camp-meeting will commence in the Powley neighborhood Sept. 13th, at 3 p.m., and continue a week or more, as duty may require. Friends will bring their tents. A collection will be taken up to defray the expenses of the meeting. As we want to circulate gratuitously a number of excellent tracts at all of the above meetings, let all the friends of the Advent cause remember their responsibility to spread the light committed to them, and of which they will have to give an account. Bro. J. Powley, Peter, J. Campbell, of Huron, Peirce, and Truesdale, are invited. In behalf of the brethren, C. Powley, W. Jackson, D. Campbell.

(Monitor & Messenger please copy the above.) There will be a Camp-meeting at Northfield Farms, near the residence of Bro. A. Gage, commencing Aug. 20th, and continue over the Sabbath. We cordially invite all to this feast of tabernacles, for we believe the Lord will be with us, according to his promise. Brethren who cannot conveniently bring tents, and provisions, will have to give an account. Bro. A. Gage's, for all others—the poor shall be fed, and have the gospel preached to them. Horses kept at Bro. Gage's. Bro. T. M. Freble and others will be in attendance to divide the word of truth. ANSON GAGE, S. W. BISHOP, S. W. SLATE, E. G. SCOTT, Committee.

There will be a Camp-meeting at Winsted, two miles from the depot, commencing Sept. 2d, and continuing probably over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, for we expect the good Lord will meet with his people, and forgive sinners. We hope those who can will bring their tents and provisions. Board and horse keeping on reasonable terms, with a free table for God's poor. Those coming by public conveyance will stop at the depot, or hotels in the place, where they can procure a cheap conveyance to the camp-ground. M. GRANT, S. G. MATHEWSON, H. MCGEE, Committee.

Providence permitting, Bro. J. Cummings will commence a Tent meeting at East Westfield village, N. H., Wednesday, Aug. 14th, and continue over the Sabbath. T. M. FREBLE.

The P. O. address of Elder ARTEMAS BROWN is Louisville, Ky.

## Second Advent Big Tent Meetings.

A Second Advent Big Tent-meeting will commence at Richmond village, N. H., Aug. 20th, to continue one week. As this may be the only great gathering of Adventists in this State this season, it is hoped that our brethren in all this region will take an active interest in it, and come prepared to labor for the salvation of sinners. Brethren who can do so, will see the propriety of bringing tents with them, in which to board and lodge themselves and friends, and thus avoid the necessity of speculating in bringing tents and provisions; and make sufficient provision for ourselves in many places, and also for those who come from a distance, and who cannot bring tents, but who will be ready to pay for such accommodations as they need. Brethren will do all they can to accommodate brethren from abroad. The location is easy of access, being within one hundred rods of the river, where steamboats pass each way from Bath and Waterville several times a day, and but a few rods from the railroad depot, so that those coming in the cars from Boston, Lowell, Portland, Paris, Poland, Lewiston, or any intervening towns, will arrive at 7 p.m. Bro. Himes, E. Burham, and F. H. Berick, are expected, and we hope our preachers in Maine will also come, that we may put forth a united effort to save a portion of this perishing generation, by sounding the proclamation of the soon coming judgment.

N.B. We have contracted with the river boats to carry all friends to and from the meeting at half-price. Brethren and friends will please say when they are buying tickets, "We are going to the tent meeting." Cannot our brethren do the same on the railroad from Portland, and save expense?

WM. C. HALL, D. ROBINSON, L. CURTIS, J. UMBERHIND, Committee; N. SMITH, I. C. WELLCOME, assistants.

## THE VERMONT TENT-MEETING.

We have room for only the bare details of this meeting this week, but will add the remarks of the Committee next week.

There will be a Big Tent and camp-meeting in New Haven, Vt., commencing Aug. 30th, and to continue till Sept. 7th. Elders J. V. Himes, I. E. Jones, W. Burnham, and others, are expected to attend. The object of the meeting is to consider the great truth of our Lord's soon coming, the doctrines connected therewith, and to prepare a people for the coming of the Lord. All extraneous questions, such as gender strife, will be left to the world. It is hoped this will be a general meeting of Adventists throughout this region.

Brethren coming from the north or south can come by the Rutland and Burlington railroads, and be left within a few rods of the ground. The fare each way will be half-price. Those who can are requested to bring their tents; ample provision will be made for those who do not, on reasonable terms. Besides, good accommodations can be had at two respectable hotels, within a mile of the ground. (In behalf of the committee of arrangements.) P. B. MORGAN.

(Will the Monitor and Messenger please copy?)

## Receipts from July 29th to Aug. 5th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

T. Draper, 560; D. McGarity, 534; S. V. Nason, 531; B. F. Carter, 560; H. Berick, 534; J. Andrews, 534; A. Lamb, 534; D. Prescott, 534; N. Dow, 534; Lucy A.